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SKETCHES OF EARLY ECCLESIASTICAL HISTORY.

WRITTEN IN ACCORDANCE WITH BAPTIST PRINCIPLES.

NO. III. THE TWELVE WITNESSES.

THE infinitely wise and gracious Spirit under whose guidance the scriptures of the New Testament were written, has not seen fit to furnish us with much information respecting the latter days of the apostles. Had he done so, it would have counteracted, in some degree, his own principal design. His object was to glorify Christ; and this was the object of the humble and devout men whom he employed: not to attract admiration to the witnesses, but to Him concerning whom it was their business to testify. It is remarkable that the only apostle whose decease is mentioned in the inspired writings is James; and his death is adverted to in the briefest manner: no details are given, it is merely said, "Herod the king stretched forth his hands to vex certain of the church, and he killed James the brother of John with the sword." Respecting the labours, sufferings, and successes of any other apostle than Paul—whose case was peculiar, on account of his original unbelief and opposition—very

little is recorded. With regard to the greater number of the apostles, all that we know of their history after they received power from on high is comprised in Mark's last sentence: "They went forth and preached every where, the Lord working with them, and confirming their word with signs following."

The same wisdom which withheld inspired information has so overruled events as to leave us destitute of authentic accounts from uninspired writers. Naturally as we might have expected that the biography of the apostles should have employed the pens of Christians of the next succeeding generation, very little can be found which was written till after a sufficient time had elapsed to impress upon the statements the character of *traditions*. The anecdotes had passed from hand to hand before they were recorded. They were then circulated, for the most part, by those who were endeavouring to extend the authority of the church and its officers, and to direct public opinion against

persons whom they regarded as heretics. The circumstances of the times in which they were published render them suspicious.

Legendary tales respecting the men who had accompanied our Lord during his personal ministry were multiplied in after centuries, and they have been inserted in many modern works on church history. It may be interesting to the reader, therefore, to see the conclusions at which the learned Mosheim arrived, after the laborious investigations which had employed his thoughts for many years, and in which he displayed equal diligence and candour. In his "Enlarged View of the Ecclesiastical History of the first Three Centuries," published some time after the completion of his more widely circulated work on Ecclesiastical History in general, he expresses himself thus:—"In the accounts which have been given by various writers, of the labours, the travels, the miracles, and the deaths of the apostles, there is little that can be altogether depended on, except what is recorded in the books of the New Testament, and a few other monuments of great antiquity. In this case, as in most others of doubt and uncertainty, a difference of opinion prevails as to what ought to be received, and what rejected. For my own part, I think that we cannot well withhold our credit from such particulars as stand supported by the clear and positive testimony of Origen, Eusebius, Gregory Nanzianzene, Paulinus, Jerome, Socrates, and certain of the more ancient writers who are cited with approbation by Eusebius; but as to anything that is to be met with merely in the writings of uncertain authors, or those of a later age, I should ever feel inclined to receive it with considerable hesitation and distrust, unless it should happen to be corroborated by documents that admit of no dispute. For when once certain of the Christian writers had been un-

fortunately tempted to have recourse to fiction, it was not long before the weakness of some and the arrogant presumption of others carried forgery and imposition to an extent, of which it would be difficult to convey to the reader any adequate idea. Amongst various other things that I consider as having been too readily received upon trust respecting the apostles, I cannot help including those accounts which have been handed down to us of their having, for the most part, undergone violent deaths; although I am well aware, that the fact of their having suffered in this way is commonly considered as established beyond dispute.

"Amidst all the uncertainty, however, in which the history of the apostles is involved, it appears to be placed beyond a doubt that they travelled throughout the greatest part of the then known and civilized world, and within a short time, either by themselves, or with the assistance of certain of their disciples who accompanied them in their travels, and shared their labours, established churches dedicated to Christ in almost all the provinces. But even here we are precluded from giving scarcely anything beyond this general statement of the fact: the great obscurity which hangs over nearly every part of the early history of Christianity, not only preventing us from marking with precision the extent of the apostles' progress, but also rendering it impossible for us, with any degree of confidence, to name any particular churches as founded by them, except such as are mentioned in the writings of the New Testament. Throughout the world there is scarcely, not to say a nation or people, but even a city of any magnitude or consequence, in which the religion of Christ may be said to flourish, that does not ascribe the first planting of its church to one or other of the apostles themselves, or to some of their immediate and most

intimate disciples. But no reliance whatever can be placed on traditions of this sort; since it has been pretty clearly ascertained, that the same spirit of vain glory which prompted ancient nations to pronounce themselves the offspring of the soil, or the descendants of the gods, found its way into the churches of Christ, and induced many of them to suppress the truth, and claim for themselves a more illustrious origin than in reality belonged to them.”*

After some argument on the subject, Mosheim says further: “Influenced by these and other considerations, I am induced to think that the accounts which have been handed down to us, respecting the martyrdom of our Saviour’s apostles, were invented subsequently to the age of Constantine the Great. That such accounts should have been invented, may readily be accounted for on two grounds. First, the incredible veneration in which the martyrs were held;—a veneration which had been carried to a great height even in the earlier ages of Christianity, but which increased beyond all measure upon the restoration of tranquillity to the Christian commonwealth by Constantine. For when the martyrs came to be worshipped almost like gods, and to have all those honours paid to them which it was customary for the Greeks and Romans to offer to their demigods and heroes, it might of course be thought necessary to include the apostles within this class, lest they should appear to want that which was considered as the most distinguishing and infallible mark of sanctity and glory. Secondly, the ambiguity attached to the word *martyr* might occasion ignorant men to invent accounts of their tragical deaths.”†

An epitome of the little that is known is given by Professor Gieseler in his

Compendium of Ecclesiastical History. After speaking of the death of Paul, he adds, “The history of the other apostles, and their early pupils, is involved in great obscurity, and has frequently been much disfigured by mistakes and fabrications. Among these distortions may be reckoned principally, the traditions respecting the apostles determining by lots to what countries they should go from Jerusalem, the joint composition of the *Apostles’ Creed*, and their unmarried state, as well as the tradition that they all suffered martyrdom except John. And when the apostles, who continued a long time in single churches, were considered as the first bishops of them, the fact was liable to be misunderstood. *Peter* was still found in Jerusalem in the year 52 (Acts xv.), then in Antioch (Gal. ii. 11), also in Babylon (1 Peter v. 13), and according to other ancient testimonies, he suffered martyrdom in Rome, (67 A.D.) Since the end of the fourth century, the fabrication of the Clementines, that *Peter* was the first bishop of Antioch, and then of Rome, obtained more general currency. *Philip* spent the last years of his life in Hieropolis in Phrygia, (Polycrates about 190 ap. Euseb. l. c. iii. 31, and v. 24). *John* also went to Asia Minor, but a great part of his life belongs to the following period. The traditions are ancient respecting *Thomas* preaching the gospel in Parthia, *Andrew* in Scythia (Origenes ap. Euseb. iii. 1), *Bartholomew* in India (Euseb. v. 10), and it is reported that *John Mark*, first the companion of Paul and Barnabas, then of Peter, was the founder of the church in Alexandria (Euseb. ii. 16). The later traditions respecting the apostles, and apostolic men, which have been partly indebted for their origin to the wish of many nations to trace their Christianity up to the apostolic age, are, to say the least, uncertain, and in part so marvellously forged, that

* Vidal’s Mosheim’s Commentaries, vol. i. pp. 139—146.

† Ibid. p. 144, note.

they sufficiently prove their own falseness.”*

Respecting two of these apostles, Peter and John, there is more recorded which has some claim to attention than can be found at an equally early date respecting their brethren. As it may interest the reader to advert to some of the most current traditions concerning them, we will quote some passages relating to them in the writings of the erudite Neander.

Of *Peter*, he says, “Since the second half of the second century, a report was generally circulated that Peter died a martyr under the emperor Nero at Rome. According to a later tradition, when Peter was condemned to crucifixion, he scrupled, from a feeling of humility, to be put to death exactly in the same manner as the Saviour, and therefore requested that he might be crucified with his head downwards, and his feet upwards. Such a story bears on its front the impress of a later morbid piety rather than simple apostolic humility. The apostles exulted and rejoiced in all things to imitate their Lord, and the tradition thus formed does not appear to have been known to Tertullian, for though his peculiar turn of mind would have disposed him to receive such an account, he says expressly that Peter suffered in the same manner as Christ.

“With respect to the tradition according to which Peter at last visited Rome and there suffered martyrdom,—it does not well agree with what we have mentioned above respecting his residence in the Parthian empire, for since this is supposed to have been after the Neronian persecution, and since the martyrdom of Peter, according to ancient accounts, must have happened at the same time as Paul’s, Peter must within a short

period have changed the scene of his labours from one very distant region of the globe to another. And it appears strange that he should have relinquished his labours in a region where so much was to be done for the spread of the gospel, and betake himself to one at so great a distance, where Paul and his associates had already laid a good foundation, and were continuing to build on the foundation already laid. But so many circumstances unknown to us might conspire to bring about such an event, that with our defective knowledge of the church history of these times, what we have stated cannot be considered a decisive evidence against the truth of the tradition, if it can be sufficiently supported on other grounds. We can also easily imagine a particular interest which would induce Peter to change his scene of labour to Rome, the same interest which was the occasion of his writing his first epistle, that of healing the division which in many parts existed between his own adherents and those of Paul. This division would find a rallying point in the opposition between the Gentile Christians and Judaizing elements in the church at Rome, and the movements in the metropolitan church would exert an influence over the whole church; and this might be a consideration of sufficient weight with Peter to induce him to undertake a journey to Rome.”†

Neander mentions a tradition preserved by Clement of Alexandria, in the latter part of the second century, that Peter’s wife being led to martyrdom, he called out to her, “O remember the Lord!” The historian adds, “We have no reason for casting a doubt on the truth of such a simple tradition. But that characteristic traits of this kind were in circulation, agrees best with

* Gieseler’s Compendium. Translated from the German by Samuel Davidson, LL.D. Vol. i pp. 76—79.

† Neander’s History of the Planting and Training of the Christian Church. Translated by Ryland. Book iv. chap. ii.

the supposition that his last years were not spent in the Parthian empire, between which and the Roman there was little intercourse. In the existing circumstances of the Parthian empire in reference to the mixture of native and foreign religions, it would be difficult to account for the martyrdom of a Christian woman. Hence, we are led to refer it most naturally to the effects of the Neronian persecution at Rome.”*

John, who apparently outlived most men of his generation, seems to have resided for some years in that district on which Paul had bestowed a large portion of his attention, and to whose Christian inhabitants Peter had addressed his first epistle. “All the ancient traditions, which may be traced back to his immediate disciples, agree in stating that Lesser Asia was the scene of his labours to the end of the first century, and Ephesus its central point.”†

“According to a widely spread ancient tradition,” says Neander, “the apostle John was banished to the island of Patmos, in the Ægean Sea, by one of the emperors who was hostile to the Christians, but by which of them is not ascertained. Only Irenæus leads us to suppose that Domitian was the emperor, for he says that John, at the end of Domitian’s reign received revelations, which he committed to writing; and since, according to the Apocalypse, this must have happened in the isle of Patmos whither he was banished, it follows that he was sentenced by that emperor. But owing to the uncertainty of the traditions of that age, we cannot acknowledge this account as sufficiently accredited.”‡

A man named Cerinthus, to whom many erroneous views are imputed, is said to have given the apostle some

trouble. Irenæus, who died about the end of the second century, reports an account which he had received in his youth, that on one occasion when John was about to bathe, and heard that Cerinthus was in the bathing-house, he retired with abhorrence, and exclaimed, “Surely the house will fall in ruins, since the enemy of the truth is there!” “We can perfectly reconcile it with his character,” says Neander, “and find in it nothing unapostolic, if, in a momentary ebullition of feelings naturally lively and ardent, proceeding from holy zeal, he expressed in such strong terms (in which, nevertheless, every thing is not to be taken quite literally) his displeasure against a man who threatened to rob the churches, over whose salvation he watched with fatherly care, of what was dearest and holiest to him, the foundation on which his whole Christianity rested, and to destroy the root of the Christian life; still the pledge for the credibility of this anecdote is very slight, and it may easily be attributed to an extravagant hatred of heretics.”§

“Various traditions respecting the labours of John in these regions, which he continued to a very advanced age, perfectly agree with that image of fatherly superintendence presented to us in his epistles. In a narrative attested by Clemens Alexandrinus, we see how he visited the Christians in the parts round about Ephesus, organised the churches, and provided for the appointment of the most competent persons to fill the various church-offices. On one of these occasions, he noticed a young man who promised to be of much service in the cause of the gospel. He commended him to one of the overseers as a valuable trust committed to him by the Lord. The overseer carefully watched him till he received baptism.

* Ibid. book iv. chap. ii.

† Ibid. book v.

‡ Ibid.

§ Ibid.

But he placed too much reliance on baptismal grace. He left him to himself, and the youth, deprived of his faithful protection, and seduced by evil associates, fell deeper into corruption, and at last became captain of a band of robbers. Some years after, when John revisited that church, he was informed to his great sorrow of the woful change that had taken place in the youth of whom he had entertained such hopes. Nothing could keep him back from hastening to the retreat of the robbers. He suffered himself to be seized and taken into their captain's presence; but he could not sustain the sight of the apostle; John's venerable appearance brought back the recollection of what he had experienced in earlier days, and awakened his conscience. He fled away in consternation; but the venerable man, full of paternal love, and exerting himself beyond his strength, ran after him. He called upon him to take courage, and announced to him the forgiveness of sins in the name of the Lord. By his fatherly guidance he succeeded in rescuing his soul, and formed him into a worthy member of the Christian community. Another tradition, preserved by Jerome, bears also the impress of the apostle's spirit. When the venerable John could no longer walk to the meetings of the church, but was borne thither by his disciples, he always uttered the same address to the church; he reminded them of that one commandment which he had received from Christ himself as comprising all the rest, and forming the distinction of the new covenant, *'My children, love one another.'* And when asked why he always repeated the same thing, he replied, *'That if this one thing were attained, it would be enough.'*

"Thus the aged apostle laboured to the close of the first century; and the spirit that diffused itself from the churches of Lesser Asia during the first

half of the second century, testifies of his protracted ministry in those regions. The Lord made use of his instrumentality to prevent the foundation of the faith here laid by the apostle Paul from being buried under a heap of heterogeneous speculations—and to preserve the unity of the Christian faith and life from being distracted by various extravagances; that the glorious body of the Christian church might not be divided into a multitude of sects and schools, and especially that a schism might not be produced by the increasing opposition of the Judaizing and Hellenistic elements. His peculiar tendency, which served to exhibit rather the fulness and depth of a heart filled with the spirit of Christ, than the sharpness and distinctness of doctrinal ideas, was adapted, while it rejected with ardent love whatever threatened to endanger the foundation of faith in the Son of God, to conciliate subordinate differences, and to promote the formation of a universal Christian communion out of heterogeneous elements. The extent of his influence is marked by the simple practical spirit, the spirit of zealous love to the Lord, and the spirit of Christian fidelity in firmly adhering to the original apostolic traditions, even though not perfectly understood, which distinguished the Christian teachers of Lesser Asia in their conflict with Gnosticism which was then beginning to prevail.

"With John the apostolic age of the church naturally closes. The doctrine of the gospel which by him had been still exhibited in its original purity was now exposed, without the support of apostolic authority, to a conflict with a host of opponents, some of whom had already made their appearance; the church was henceforth left to form itself to maturity without any visible human guidance, but under the invisible protection of the Lord."*

* Ibid.

GOD OUR EXCEEDING JOY.

A SERMON DELIVERED AT CARTER LANE MEETING HOUSE, TUESDAY, JUNE 24, 1800,
BY THE LATE REV. JOHN RYLAND, D.D.

“Then will I go unto the altar of God, unto God my exceeding joy.”—PSALM xliii. 4.

THE structure and tenor of this psalm are very similar to those of the preceding. Some have supposed it to be a continuation of the forty-second, by the same author, and that they were originally one; but I remember a very eminent Dutch commentator offers some very plausible reasons for concluding it was written by Judas Maccabeus, or one of the godly reformers in the days of Antiochus Epiphanes, to which time the next psalm seems more clearly to refer. If it be so, the scope of this is an application of the former to the then state of the godly Jews under the persecution of Antiochus, teaching them to adopt David's petitions in the forty-second psalm, for their encouragement in their dependence on God in times of imminent danger. In this way we are undoubtedly authorized to accommodate the requests of the ancient saints to our circumstances, and to imitate them in fleeing to the same refuge, using similar means of encouraging ourselves by which they were encouraged to draw near to God.

Let us, however, now confine ourselves to this verse, in which we have two principal ideas. First, the expression by which the psalmist speaks of his delight in God—he calls God “his exceeding joy;” and secondly, his suitable resolution to attend to public ordinances, “I will go unto the altar of God, unto God my exceeding joy.”

We will consider first, the interesting appellation by which the psalmist describes God—“my exceeding joy.” The general meaning of the expression is obvious; he meant hereby to express his delight in God, to speak of his preference of God to all other objects, thus

in effect suggesting that the pleasures of true religion far exceeded all others—God was his exceeding joy. How often does he who was a liar from the beginning suggest that a religious life is a gloomy life, but how can this be if God is the exceeding joy? It is not every person that can justly profess that he makes God his exceeding joy, but they who know his name and put their trust in him have infinitely greater reason for joy than all other people in the world. It is to be lamented that even in a land blessed with divine revelation—a land in which the gospel of Christ is abundantly and faithfully preached, there are so many of those who come under the joyful sound that never did rejoice in God, that never did seek after God. Perhaps it may be the case even with some of my hearers to-night that they never have practically treated God as their exceeding joy. There are many of whom it is said with truth that “God is not in all their thoughts.” Oh, how many are there that dislike to entertain thoughts of God; how many are there whose language is described by the prophet: the language of their hearts is “Cause the Holy One of Israel to cease from before us.” They do not like faithful representations of the Holy One of Israel to be made to them; they do not like to retain him in their knowledge. Perhaps indeed his name may be taken up on their lips, but it is in a trifling and profane manner; and it is to be lamented that in this land of bibles there is no name so often lightly spoken of as that of God. Those who thus vainly and idly use his name would be constrained to tremble if they had but

an impressive sense of his adorable majesty, his righteousness, his abhorrence of sin, and his determination to punish all transgressors of his holy law.

In order to our delighting ourselves in God, and making him our exceeding joy, there are two or three things which are indispensably necessary. It is necessary, first, that we should entertain just ideas of him. We cannot find out the Almighty to perfection, but we may have a true sense of his moral character, and this must be the case, or we cannot justly be said to delight in him; for if our view of God be essentially erroneous, it is not God that is our joy. Whatever pleasure we may take in contemplating that imaginary being we present to our mind, it is a creature of our own imagination—it is not the true God whom we pretend to love. But if our hearts are made right with God by renewing grace, the more we know of him the better we shall be pleased with him, and there will be nothing appertaining to his character that will damp our joy; there will be that complacent view of his character that will lead us to rejoice in him; that view which will inspire us with awe, and confidence, and delight. The great thing is to know him as he has delineated his own character in his ever-blessed book, to know all his glorious perfections, and to see all his moral character perfectly in unison. “God is light, and in him there is no darkness at all.” Happy they who have seen the glory of the Lord, the excellency of our God; happy they who can contemplate the divine perfections with delight; but in order to our making God our exceeding joy, we must see him to be “glorious in holiness, and venerable in praises, a God doing wonders.”

Again, in order to our delighting in God, we must have some room to hope in his pardoning mercy. God’s dis-

pleasure against sin is no excuse for disaffection towards him. God forbid that any one should ever so conceive it. Supposing a man to be guilty of treason without any provocation against an earthly monarch of unblemished character, whose government was perfectly just; supposing he were to pretend that he could not forgive the king, the judge, the prosecutor, because he was condemned to die, should not we labour to convince him that what was coming upon him, which was only the just punishment for his crime, was no cause for his continuing in enmity against a righteous and equitable governor? And if this be the case with reference to an earthly governor, how much more so is it with reference to the divine Governor. Yet, still the terror of God’s wrath would preclude all approach to joy, if there had been no discovery of pardoning mercy. But blessed be God he has revealed his forgiving love in the gospel of his Son, and though there is no inconsistency in the exhibition of the divine character made in the law, and that made in the gospel—though the same perfections that were displayed in the law are as clearly displayed in the gospel, God’s love to righteousness and hatred of iniquity are in fact displayed in a more affecting light in the gospel. The ministration of condemnation is glorious, but the ministration of righteousness exceeds in glory. But while the gospel displays God’s infinite abhorrence of sin in the sufferings of his Son, and sin is condemned to the utmost, God displays the riches of his pardoning mercy, and assures us that the greatest guilt is no obstacle to the return of the sinner; that the blood of Jesus Christ is able to cleanse from all sin, and that the Saviour has declared that he will cast out none who come to him. Here then is the only source of hope and comfort, the only foundation for holy joy, and God, righteous, and

holy, and inviolably true as he is, can yet receive sinners into his favour. He has encouraged them to return to him in the name of Jesus Christ, and sinners may enter into the holy of holies by the blood of Jesus, and may view God as possessing all the righteous severity of a holy and impartial Judge, and at the same time as a reconciled Father, delighting to show mercy in consistency with justice.

Thirdly, a renewed nature is also necessary to our making God our exceeding joy. The way of salvation suits our necessities, but it by no means suits the temper of the carnal mind. The plan of salvation by Jesus Christ is worthy of all acceptance, but the proud sinner who is more disposed to arraign the law of God than himself will never return to God till God humbles his heart. The way of salvation by Christ is too humiliating in its nature and too holy in its tendency for the sinner to accept of it, unless under the influence of divine grace. Our mental taste must be conformed to the holy character of God, or we cannot rejoice in him. Could the unrenewed sinner be assured that he would be delivered from eternal wrath, he would be well pleased; but if he were assured that he should go to heaven, if at the same time he had a correct idea of the nature of heaven, he would dread the thought of it. Heaven would be to him a place of confinement; it would never be chosen but as the least of two evils; he might prefer it to hell, but he would like this world better than either. There must be a similarity in taste to the inhabitants of that blessed state. That is a beautiful similitude which our Lord uses: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Persons cannot sup together with any comfort, unless they have a

similar taste. If one would like to feed on food which would be loathsome to the other, how can they feast together? There are many to whom it would be a grievous burden to be obliged to hear one sermon, or to live for a week in the same house with men who were engaged perpetually in holy conversation and holy acts; how much more repulsive would it be for them to live to all eternity in a world where there were no unholy creatures but themselves. If the renewed nature be possessed, our joy in God will increase the more we study his holy word, in which he has discovered his glorious perfections. Every discovery he has made of himself in his word, is pleasing to the renewed soul. The language of his heart is like that of the Psalmist, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple." As the divine glory is infinite, so there is room and will be room to eternity for our knowledge of the divine excellencies to increase, and that increase will be attended with an increase of joy. As soon as we enter heaven every wrong idea will be banished, but it will be impossible for an infinite being to all eternity fully to comprehend an infinite God, and as the more we learn of the glorious character of God, the more we shall delight in him, so the more we realize his superintendence of all our concerns, and those of the whole universe, the more will our joy in him increase. "I will go," says the Psalmist, "in the strength of the Lord God." In times of the greatest distress there is abundant cause for joy, since our best Friend is at the head of the universe. Christ hath ascended far above all heavens that he might fill all things, and has all power in his hands, therefore he performs all that he has appointed, and we may look

to him as the Psalmist did, as God most high, who performeth all things for us.

And when we look forward to that inheritance which he has prepared for those that love him, what cause have we to rejoice in him! God is not ashamed to be called our God. While he has provided for the transgressor a state of eternal pains, he has provided for his saints pleasures the most endearing and the most exalted. What a prospect opens before the Christian—that of being for ever with the Lord, freed from every stain of pollution; no more to feel any sinful defect; no more to find our hearts roaming from him, but to have his glory beaming on us; to have his love manifested to our souls, and to find our love drawn out towards him; to find love flowing and reflowing from heart to heart. Oh, how delightful to live in a world where all are full of love to God and to one another, and to think that of the many millions that will be before the throne, there will not be one whose happiness will not make a sensible addition to the happiness of the rest, for we shall love our glorified neighbour as ourselves. It is not like an earthly inheritance, where the more there are, the less there is for each; so far from there being any diminution of the happiness of one on account of the number of recipients, there will be a sensible addition to the bliss of each. Well then may the joy of the Christian exceed that of others; well might the Psalmist speak of God as his exceeding joy.

The Christian has not merely ground for some joy, but it is "joy unspeakable and full of glory." His joys are as much superior to the pleasures of sin, as the pleasures of an angel are above those of an insect. They are the same in kind as the blessedness of the happy God. Men often make their honourable or agreeable connections the ground of

joy: the bridegroom rejoices over the bride, the parent rejoices over his child, and the child rejoices in an illustrious parent, but what connection on earth can be such matter of joy as that of a member of the family of God, an heir of the heavenly kingdom—to have an interest in that astonishing declaration in which God thus expresses his love to the church: "Thy Maker is thine husband, the Lord of Hosts is his name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Men often rejoice in their large and extended possessions, but can the miser's useless hoard, or can all the immense stores of the whole human race be compared for one moment with the "unsearchable riches of Christ?" I think it was by meditating on that expression in reading the Greek Testament, that the mind of Dr. Conder was first impressed; he was convinced that he was a stranger to the gospel, for he had never known any idea that could correspond with such a strong and emphatical expression. Happy, my dear friends, is it if you can say with the apostle, "We beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

But some circumstances occur in the experience of every Christian which tend to enhance his joy. Christians, you were once made to view yourselves as lost, as undone, as condemned justly and righteously—condemned by the holy law of God. You once viewed yourselves as in danger of hell, now you are exalted to heaven. Well may God be your exceeding joy. If the captive rejoices in the attainment of liberty, how much more cause has the Christian to rejoice who was once the captive of Satan, but is now made a partaker of the liberty of the kingdom of God! If he who has been sick rejoices in the reattainment of health, how much more the

man who has known the pains of a guilty conscience, but has been delivered from them by the Physician of souls ! If the man who has been condemned by a sentence of the law rejoices in the pardon of his crime, how much greater is the cause for rejoicing of one who has been condemned already, and under the sentence of eternal wrath, but who is now delivered from that sentence of condemnation, through the blood of the Lamb ! The mariner, long tossed with tempests, rejoices at the sight of the desired haven, and God makes use of this illustration to represent the joy of the Christian. The Christian rejoices not merely in the blessings communicated to him by God, but he rejoices in these things as the means which secure to him the everlasting enjoyment of good and of God himself in such a way as that God shall be glorified in the way of his salvation. He rejoices not merely in impunity or in the hope of future exaltation, but he rejoices in the hope of having the image of God, of being filled with all the fulness of God, and being made as much like God as it is possible, and where this is the case God is his exceeding joy.

Let us take notice, secondly, of the Psalmist's suitable resolution to attend on the public ordinances of God. As God was his exceeding joy, he resolves that he will go unto the altar of God. If God be your exceeding joy, I am persuaded you will make the same resolution. The Psalmist expressed himself agreeably to the dispensation under which he lived. If you possess the same mind it will manifest itself according to the change of dispensation, and that disposition which led a man under the Jewish dispensation to say, "I will go unto the altar of God," will lead a man under the Christian dispensation to attend on the ordinances of the New Testament, in the hope of meeting with God who is his exceeding

joy. He who makes God his exceeding joy will never be backward to attend his worship ; he will desire to draw near to him ; he will adopt the language of the psalmist Asaph, "It is good for me to draw near to God." It is the chief thing which the true saint desires, to be brought near to God in every respect, to have his ideas of God come nearer the truth, to have his heart drawn forth in love to God, to be conformed to the image of God and to the will of God, that his will may be swallowed up in the will of God.

He who treats God as his exceeding joy will publicly avow his attachment to him and to true religion ; he will say, God forbid that I should be ashamed of him ; it is an honour to belong to God. I will go to the altar of God, however foolish and ignorant men may despise divine institutions and slight the ordinances of God. He will say with David, "I was glad when they said unto me, let us go into the house of the Lord." He who treats God as his exceeding joy will submit to the divine authority and conform to the divine will as far as he understands it. The same principle which led the godly Jew to attend to a multitude of costly ordinances, will lead the Christian to attend to the few plain, easy, and significant ordinances of the gospel. It is strange that any who call God their exceeding joy should neglect any of his ordinances, that they should tell us they do not think it essential that they should attend to this or the other ordinance, in order to be safe at last. God forbid that this should be our resolution. Let us consult the scriptures for ourselves, leaving others the same liberty, and having satisfied our minds what are the ordinances of Jesus Christ, let us act conscientiously up to our convictions.

The man who treats God as his exceeding joy, will so draw near to God

as becomes the true penitent, and express that acknowledgment of guilt which is implied in the sacrifices offered on the altar. Under the Jewish dispensation God appointed numerous sacrifices, and while those institutions were in force it was the duty and the privilege of the godly to attend to them. The principal of those were intended as an acknowledgment of sin. When he brought forth the lamb to be slain, he treated him as his substitute, and by burning a part, and in other cases, the whole, on the altar, he confessed himself a sinner deserving the wrath of God. And though we are no where directed to bring sacrifices, we must have reference to that Sacrifice which has effected that which the Jewish sacrifices could only typify. We must come owning our demerit, acknowledging our guilt. There is no acceptable approach to God unless it be with the consciousness expressed by the poor publican, when he exclaimed, "God be merciful to me a sinner!" The man must feel that he has offended against God without excuse, and that he deserves to go to hell, and that if God were to deal with him according to his own personal character, he must cast him off for ever. At the same time, he who approaches aright unto God as his exceeding joy, will rejoice to commemorate that atoning sacrifice by which alone guilt is removed. Our Lord assured his disciples that kings and prophets, and righteous men had desired to see the things which they saw: David was among the number, and he introduces the Messiah as saying, "Sacrifice and offering thou didst not desire, burnt-offering and sin-offering hast thou not required. Then said I, Lo! I come, in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." And accordingly, he gave himself a ransom for lost souls; he

"bore our sins in his own body on the tree." In his name is preached unto men the forgiveness of sins; he is "the way, the truth, and the life." He who attempts to approach in any other way will find God to be a consuming fire. But since we have an altar on which every believer may present his sacrifice, "let us come boldly to the throne of grace;" let us adopt this language, "I will go unto the altar of God, unto God my exceeding joy."

Again, he who has acknowledged God to be his exceeding joy, will desire that his general conduct may correspond with his acknowledgments and his expectations. You confess that it was needful that the Son of God should sacrifice himself for you, or that divine justice would have required that you should yourself have been sacrificed. Oh, broken-hearted and penitent sinner, be ready to display your forgiveness to others. You profess to be reconciled to God through Jesus Christ, surely you do not need to go begging to the world for happiness. Contemplate the scenes which were transacted at Bethlehem and at Calvary, and while these scenes which engaged the contemplation of angels employ your thoughts, you will not need the transitory and unsatisfying pleasures of the world. Think of your obligations to him who gave himself for you that he might redeem you from your vain conversation, and might purify you as one of his peculiar people, zealous of good works—as zealous for the practice of good works as you can be for the doctrines of divine grace. Set your affections on things above; mortify your members which are upon the earth; make it manifest that old things are done away, and all things with respect to you have become new. Heaven is before you; show that you are seeking a kingdom which cannot be moved, that your treasure is in heaven, and your heart there also.

THE BEST WAY OF READING THE BIBLE.

BY THE REV. CORNELIUS ELVEN.

THE excellent article in the last month's number of this magazine on the "Devout and Daily Study of the Scriptures" is deserving of our most serious consideration, especially as addressed to us who profess to be ministers of the word; feeling, as we surely must, the danger to which we are exposed of gliding into a perfunctory observance not only of this but of every other religious exercise; for, if the seraphic Payson could say, "I find it requires almost constant rubbing and chafing to make the blood circulate in my frozen soul, and after all it avails nothing if the Sun of Righteousness does not shine," how much occasion have many of us who are fallen on these degenerate days to humble ourselves, and to seek for a revival of the power of vital godliness in our hearts. I do not know that I can suggest any thing in connexion with the subject announced at the head of this paper but what was involved or implied in the article referred to. But my design is to recommend to your readers of every class, THE READING OF THEIR BIBLES INTERSPERSED WITH PRAYER. That is, (to be more specific) to read the bible daily on our knees; to read a verse or two, if the sense require it, and then to turn it into prayer. There are who have found this method a blessed means of revival to their souls. Before they adopted this method, the bible was a sealed book, but these devout interlineations have been as a golden key which has unlocked the heavenly treasury and enriched the soul. Some sweet truth may thus be elicited, not only from every verse, but often from even a word, when, like the "little busy bee," alighting on every blossom of every tree, it fetches honey out of each. Such surely must have been the devout

method of the Psalmist, and which enabled him to say, "How sweet are thy words unto my taste; yea, sweeter than honey to my mouth," (Psalm cxix. 103.) Similar advice is that which Luther gives: "To pause at every verse of scripture, and to shake as it were every bough, that if possible, some fruit may fall into our lap." It is hoped this suggestion will not merely be read and passed by, but that it will be *tried and proved*. At first it may seem a method only suited to the studious and more intelligent; but experience, the writer can testify, has shown it to be equally profitable to the most simple-minded and unlearned Christian. Only come to this well of salvation with the conviction that although "the well is deep," the water of life is there, and you only want the bucket of prayer to bring it up. We need no prayer-book but the bible; spread it before you, read it on your knees, and you will never want matter for communion with God. Is it a *psalm*? Well, the psalms are for the most part prayers, inspired prayers, on which you may enlarge and pour out your desires unto the Lord. To how many a penitent, unused to pray, have I recommended the fifty-first Psalm, and it has been to them like Jacob's ladder, by which, although the first stave has been down in the valley of humiliation, they have yet ascended with softened hearts and weeping eyes to the very gate of heaven. Is it a *doctrine* you have been reading in that verse? Bless God for it, and pray that you may not only know this doctrine of grace, but that you may also know the *grace* of the doctrine. Is it a *promise*? Plead it, aye, and again and again, till you obtain the blessing, and many a time one verse will give you matter for many minutes' prayer: while you are musing the fire

will kindle. Is it a *precept*? There is matter for confession that you have broken it, or for grace and strength that you may keep it. In a word, whether it be a narrative, a miracle, a parable, or any other portion of divine truth, prayer is the true philosopher's stone that will turn all into gold. Should this method at first appear difficult, and no thought present itself immediately to the mind capable of suggesting a

short ejaculation, persevere, try another, and another branch of the tree of life, and invoking the aid of the Holy Spirit, you will not be sent empty away, but soon be enabled to say, "As the apple-tree among the trees of the wood, so is my beloved among the sons. I sat down under his shadow with great delight, and his fruit was sweet unto my taste."

Bury St. Edmunds.

AN AMERICAN PASTORAL TALE.

REPRINTED FOR THE USE OF BRITISH VOLUNTARIES.

It looked dark in the Pastor's study as he entered it one Friday evening not long since. And well it might look dark, for his meditations were gloomy, and he saw no star of hope to cheer him in the distance. The truth was, his scanty supper had been closed with a conversation between himself and wife on the pressing and immediate wants of the family. There was not flour enough to make another loaf of bread; the last piece of butter was on the table, and to say nothing of other necessities in this line, it was plain enough that several additional articles of wearing apparel were loudly called for to render the family even comfortable for the winter.

The Pastor did not reproach his wife for calling his attention to these things. Neither could he accuse her of ignorance or insensibility in regard to their true condition. No, for she had just told him of her resolution to appropriate her ten dollars of "wedding fees" to the unavoidable wants of the family, and fix up her old cloak for another year's service.

But still it was dark in the Pastor's study. And yet not so dark, literally, as to prevent him from tracing distinctly, the outlines of an empty pocket; not

so dark as to obscure the record on his memory that the last barrel of flour had not yet been paid for, and that this formed only one item in a bill at Mr. D——'s store which had been running for some time. Nor was it so dark that he could not recognise brother B., who just then passed in his wagon on his return from the city.

The Pastor sat down and thus held communion with himself. How can I live here with my present means of support? And yet, with my limited congregation, and the usual amount of salary paid in neighbouring parishes, I cannot have the face to ask for more. Shall I then seek another field of labour? This I dare not think of doing. The congregation has been gradually increasing under my ministry; the church seem united and prosperous. I cannot doubt that Providence has assigned me this post. I have every reason to believe, from the kind expressions of the people, and their regular attendance on my ministry, that it would be a grief to them for me to leave.

And yet, there is one thing that I cannot disguise—a fact that I cannot account for. I have received far less *in presents* this year than formerly. While there is no apparent diminution

in the confidence and love of my people, there has been a great diminution in such marks of their favour as called forth the gratitude of my pockets as well as my heart. Year before last we had butter enough sent in by one and another, to last through the winter. This year we have received but one small box as a gift. And what makes it still worse, one pound costs now nearly as much as two did then. One year I recollect we had so much fresh meat sent in about thanksgiving time, that our chief source of anxiety was to know what we should do with it. Our anxiety this year has been of a nature entirely different.

The Pastor felt that the people were under no obligation to continue such favours, and that he had no reason to complain. He did not complain. Still he could not conceal from himself the fact, that what was not a gratuity in the necessaries of life must be paid for; and that a bushel of neighbour E.'s chenangoes, with the "best wishes" of the donor, would go quite as far in his family as a bushel for which he had to pay a round half-dollar. The chine of pork for which he paid 48 cents that very day, was no sweeter—no more nourishing than those that came in during the year of plenty almost as often as a porker died in the parish. But it was useless to think of these things now. Something must be done to meet present emergencies. There must be some flour, or before Monday the family would be destitute of bread. Could he with a clear conscience ask Mr. D—— for another barrel, while the last remained unpaid for, and while he had but small hopes of being able to meet his present debts at the close of the year?

In his perplexity he fell on his knees and commended himself and family anew to Him who hears the young ravens when they cry. Long and fer-

vently he prayed, until his feelings were calmed, his faith was invigorated, and a cluster of rich promises told him to cast all his care on the Lord and go forward. He seemed to feel an assurance that God would provide—but in what way he was utterly ignorant.

Just as he was leaving the study to go out on his trying mission, he was summoned by the announcement that the clerk of Mr. D—— wished to speak with him at the door. He had long been expecting such a call, and no inference could be more natural under the circumstances, than that the bill at the village store was sent in for payment. No wonder that his faith wavered, and that he went to the door with a heavy heart.

We have already mentioned that farmer B., a member of the church, and a true friend of the Pastor, had returned from the city in the early part of the evening. It is only necessary to relate the substance of a conversation that took place at the fire-side that evening, to account for the call of Mr. D——'s clerk on the afflicted Pastor.

Not long after Mr. B.'s return, Mr. A., another member of the church, called in to hear the news, and especially to inquire about the state of the markets. After Mr. B. had named the prices at which he had disposed of the different articles of his load, Mr. A. remarked, that whatever other folks might say about hard times, the farmers had certainly no cause of complaint. Seventy cents for potatoes, twenty-two cents for butter, nine and ten cents for pork, &c., didn't sound much like the prices at which these things ranged a few years ago.

"Very true," replied farmer B., "and now as you have introduced the subject, I will give you some of my reflections on my way home, and some of their practical results." He then stated, that he had been comparing the fruits or

rewards of his labours the past year, with those of some former years. Three or four years ago he sold his potatoes for twenty and twenty-five cents per bushel. Then butter was ten and twelve and a half cents—now twenty and twenty-two cents per pound. Pork then brought six or seven cents—now it was quick at eight and nine. And this same proportion held in most articles. It had cost him but little if any more to cultivate his farm this year than in former years. And now look at the result :—

	Dollars.
100 bushels of potatoes at 70 cents....	70 00
75 lbs. butter at 20 cents.....	15 00
150 lbs. cheese at 10 cents.....	15 00
375 lbs. pork, at 9 cents.....	33 75
	133 75

According to the prices of some former years, the following result would appear :—

	Dollars.
100 bushels potatoes at 25 cents.....	25 00
75 lbs. butter at 12½ cents.....	9 37½
150 lbs. cheese at 7 cents.....	10 50
375 lbs. pork at 7 cents.....	26 25
	66 37½

Now, said Mr. B., add to these beef, hay, grain, apples, poultry, &c., &c., and I think with you, brother A., that we farmers ought not to complain of hard times."

"But," he continued, "these calculations have let me into another secret which it may be important for me as well as you to know." He then mentioned that with the same number of cows as formerly, and the same family to provide for as in former years, he found that his butter and cheese not

only commanded a larger price, but there was more in *quantity*. This he was about to ascribe to the superior economy of his wife, when it flashed upon him that *he had sold the whole, and given none to the minister*. He could hardly account for it; certainly it was not that he prized him less highly than in former years. No, no, his heart could not deceive him here. But why was it? Could it be possible that because every thing was quick in the market, he had forgotten to save a cheese and a few pounds of butter for their good pastor? Such a thing had never been known with him before. Perhaps others in the parish had done the same thing. And then, to think that their pastor must not only buy, but buy at a high price also. No wonder that Mr. D—— refused to pay his subscription for preaching the other day, because, as he intimated, "Ministers are not over punctual in paying their debts." He saw, also, that his pastor meant something, when in a late conversation he said that "*salaried* men fared worse than any other class in these times."

The result was, Mr. B. said his mind was made up at once—and passing Mr. D——'s store on his way home, he left an X, with instructions to send a barrel of flour, and the remainder in groceries to their pastor. "And now," said he, "brother A., you may have the benefit of my example, and before the first of January, we will see to it that the whole parish are prepared to wish their minister 'a happy new year' with a clear conscience."

CONTRIBUTIONS IN TIME AND CONTRIBUTIONS IN MONEY.

In the second series of Lectures delivered at Broadmead Chapel, Bristol, by John Foster, there is one on the words, "What do ye more than others?"

Part of it is on equity in making the comparison; at the conclusion of which he says, "I would pointedly notice one, I believe, very common failure of equity

in the comparative estimate of services ; I mean, the estimate set on tribute to a good cause in money, by those who can well afford it, as compared to what persons who cannot afford it, render in labour and valuable time. One has known persons (there are many such) not able to take any high rank in a list of subscriptions, but who have toiled patiently, and indefatigably, and

gratuitously, month after month, and year after year, in various modes of exertion, to do good ; and yet, in the view of unthinking persons, this has stood for far less than a handsome donation of money. Not, assuredly, that we are depreciating pecuniary aids ; but our subject has turned on comparisons, and we plead for justice in the manner of making them."

FACTS AND OBSERVATIONS.

WE have seen in the rich mines of Cornwall, masses of ore first roughly broken, then pulverized by hammers, then washed repeatedly, in order to detach the metal from the earths, then heated to remove the glittering mundic combined with it, which becomes the most deadly of mineral poisons ; and lastly, we have watched the pure residue, small in comparative amount, but sterling in quality, smelted and "delivered into the mould." In their proportions of foreign matter, those first crude fragments greatly differed. Sometimes but a few grains of pure metal can be severed. And this may hitherto be but too just and humbling an emblem of your Christianity and my own.—*J. Sheppard.*

ANTICHRIST was once an infant, small in size, and apparently gentle and manageable in disposition : but when his stature and vigour attained their maturity, all his supposed docility disappeared. He acquired his popularity and power by deviating from the directions of the gospel ; and when he had established his throne, he pleaded these deviations as the laws of his kingdom.—*J. Kinghorn.*

It is at once painful and amusing to observe the extremely pious unbelief

with which the generality of religious men, including the large majority of the disciples of willinghood, set about arrangements for giving perpetuity to their sentiments. Posterity, they seem to fear, will have no chance of knowing the form and structure of the fly, unless a fly in amber is bequeathed them. Their form of faith must be engrossed on parchment deeds, and must go down to future generations preserved by something more trustworthy than its own essential vitality. They will encase it in legal *caveats* and provisions—affix it to brick walls, or append it to endowments—hide it from peril in forms of subscription—crystallize it in catechisms—and, in ways which expose both it and them to reproach and contempt, invoke civil law to watch over its destiny, henceforth and for ever. And so it has come to pass that religious opinions of a by-gone age, have, in our time become wards in chancery ; and errors, which increased light has driven forth from every intelligent mind, are petrified into lifeless and unchangeable forms by the action of influences which ought never to be felt in the realms of conscience.—*E. Miall.*

MELANCTHON says, "That scripture cannot be understood theologically, unless it is understood grammatically."

By this I believe he meant the same thing with Ernesti, when he says, that we must interpret by the words. But in the way in which it is expressed, it recognizes a distinction between theology and the grammatical meaning of scripture. Now, theology is nothing but the grammatical meaning of scripture. Strictly speaking, theology is not *founded on*, but is the meaning of scripture; which has not one meaning theologically, and another grammatically.—*A. Carson, LL.D.*

Two monks live near each other at the same time. They both profess to be students. Only one, however, does anything towards disciplining his mind. One uses language and lamentation as follows:—"They have invented a new language, which they call Greek; you must be carefully on your guard against it; it is the matter of all heresy. I observe in the hands of many persons a book written in that language, and which they call the New Testament. It is a book full of daggers and poison. As to the Hebrew, my dear brethren, it is certain that whoever learns it becomes immediately a Jew." The other monk seizes the New Testament, and applies his habits of study and diligence to it; and with that bible he shakes all Europe; he shakes the world; and in a day opens upon Christendom the light of thousands of years. Need I say I mean Martin Luther? Nothing but his disciplined mind, and his habits of using that instrument, could have led him through the thick darkness which surrounded him, to the clear light in which we see him.—*John Todd, D.D.*

If professors of the religion of Christ receive and pay visits on the Lord's day,—if they take the opportunity it gives of serving God, to go a few miles to see a relative or friend, for which in some cases a conveyance must be

hired, an inn resorted to for refreshment, excepting of course cases of necessity, they become verily guilty of conforming to the world. Or if the day be spent in reading novels, newspapers, and hosts of frothy periodicals,—or in a lazy pampering of the flesh for a great part of the day in our private habitations, neglecting the assemblies of the saints, there is conformity to the world. The world on this day does its own work, seeks its own pleasure, speaks its own words; but Christians must keep it in a devout remembrance of our risen Saviour, learning and doing his will.—*T. Dawson.*

WHEN Lord Teignmouth, governor-general of India, was toiling up the steep ascent of learning and fame, an old gentleman chanced to say to him, "*Make yourself useful and you will succeed.*" It became the text on which the young civilian preached many a discourse to others and himself; and this following what was useful, carried him at length to the throne, for so it may almost be called, of our eastern empire. So I say to you, follow what is useful, and you will succeed; and begin at once.—*J. A. James.*

Several species of vetch yield good herbage for cattle; and as they all have legums, or pods, full of seeds, they afford food for birds. The vetches were formerly called fetches: thus in Milton's '*Comus*,' the lines which now stand,

'If all the world
Should, in a fit of temperance, feed on pulse,'

stood originally, 'feed on fetches.' The red pottage for which the weary hunter Esau sold his birthright to his brother Jacob was made of the seed of a species of vetch, or tare, the lentile (*ervum lens*). The lentile is still highly prized in eastern lands; and in Egypt, and throughout Syria, the bean is parched

in frying-pans and sold in shops. The mess of red pottage is still an esteemed dish, as it was when Esau coveted it, and sinned by undervaluing his birth-right in order to procure it; and it is now, as it was then, a very important article of diet to the labouring classes, and often cooked, too, for the rich. Dr. Shaw relates, that 'lentiles dissolve easily, in boiling, into a mass, and form a pottage of a red or chocolate colour, much valued in Egypt and Western Asia.'—*Wild Flowers of the Year.*

THE modern Cæsar twice safely traversed the whole Mediterranean without protection, amidst hostile armaments; and while he, as infidel as Julius, only

invoked his Fortune, the providence of God forbade his capture till a mysterious and unhappy course should be fulfilled. And cannot and will not the same hand direct (not in judgment, but in mercy) the course of those whom parental love continually commits into his keeping?—*J. Sheppard.*

It has sometimes been made a question, whether *faith* essentially includes *trust*. *Trust* always accompanies the faith of the gospel. But this is not from the nature of belief, but of the thing believed. The belief of a threatening produces dread; the belief of a promise produces trust.—*A. Carson, LL.D.*

THE UNREAPED HARVEST.

BY THE LATE REV. W. H. PEARCE OF CALCUTTA.

Lines written on seeing a plenteous harvest near our missionary station at Lakhyantipur, situated in the midst of a dense population of Hindus and Muhammadans, Dec. 4, 1836.

SEE what a beauteous sight accosts our eyes!
The neighbouring valleys wave with ripening corn,
Which calls aloud for reapers. What regret
Would fill our minds, were there no labourers here
The treasure to secure! But 'tis not so:—
Fast as the corn is ripened, we shall find
Some friendly hand will pluck the precious grain,
And bear it to the garner. Look again!
Behold, these thousands ripening for the tomb!

What a great harvest of immortal souls
Invites the reaper's sickle!—but alas!
Invites almost in vain. Ye British saints!
Think of the harvest which we see around,
And to its Lord direct your fervent prayer,
That he in mercy will send out a host
Of labourers for its gathering. British youth!
Think of this harvest, till you feel its worth,
And to its rescue consecrate your lives.

LIVE TO DO GOOD.

BY GEORGE W. BETHUNE, D.D.

LIVE to do good: but not with thought to win
From man reward of any kindness done:
Remember Him who died on cross for sin—
The merciful, the meek, rejected One:
When he was slain for crime of doing good,
Canst thou expect return of gratitude?

Do good to all: but, while thou servest best,
And at the greatest cost, nerve thee to bear,
When thine own heart with anguish is opprest,
The cruel taunt, the cold averted air,
From lips which thou hast taught in hope to pray,
And eyes whose sorrows thou hast wiped away.

Still do thou good: but for His holy sake
Who died for thine, fixing thy purpose ever
High as his throne, no wrath of man can shake:
So shall he own thy generous endeavour,
And take thee to His conqueror's glory up,
When thou hast shared the Saviour's bitter cup.

Do nought but good: for such the noble strife
Of virtue is, 'gainst wrong to venture love,
And for thy foe devote a brother's life,
Content to wait the recompence above;
Brave for the truth, to fiercest insult meek,
In mercy strong, in vengeance only weak.

LEAMINGTON. L. M.

*Composed by Mr. Thomas Jarman.**Harmonized by Dr. Gauntlett.*

The first system of the musical score consists of four staves. The top staff is a single melodic line in G major (one sharp) and 3/2 time. The second staff is a single melodic line in G major. The third and fourth staves form a piano accompaniment in G major, with the third staff being a treble clef and the fourth a bass clef. The lyrics 'We bless the Lord the just the good, Who fills our hearts with joy and food;' are written below the second and third staves.

We bless the Lord the just the good, Who fills our hearts with joy and food ;

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Who pours his blessings from the skies, And crowns our days with fresh sup - plies.

CHRONOLOGICAL PAGE FOR MARCH, 1848.

SUN RISES & SETS.			FAMILY BIBLE READING.	MEMORANDA.
1	W	h m 5 39	Genesis xlii., xliii. 1—14. Acts iv. 1—31.	Moon rises, 57 m. after 3, morning. Clock before sun, 12 minutes 32 seconds.
2	Th	6 44 5 41	Gen. xliii. 15—34, xliv. 1—13. Acts iv. 32—37, v. 1—16.	Moon rises, 43 m. after 4, morning. Mars seen in the south-west in evening.
3	F	6 42 5 43	Gen. xlv. 14—34, xlv. 1—15. Acts v. 17—42.	Moon rises, 20 minutes after 5, morning. Jupiter in the south-east in the evening.
4	S	6 40 5 44	Genesis xlv. 16—28, xlv. 1—7. Acts vi., vii. 1—8.	Moon rises, 52 m. after 5, morning. Clock before sun, 11 minutes 53 seconds.
5	LD	6 38 5 46	Psalms. Psalms.	S. S. U., 1 Kings i. 15—40, Luke xiv. New moon 17 m. past 1, afternoon.
6	M	6 36 5 43	Genesis xlv. 29—34, xlvii. Acts vii. 9—43.	Venus, a morning star, in the south. Moon sets 21 m. after 7, evening.
7	Tu	6 33 5 50	Genesis xlviii. Acts vii. 44—60, viii. 1—4.	1823, Ward of Serampore died, aged 54. Baptist Irish Committee.
8	W	6 31 5 51	Genesis xlix. Acts viii. 5—25.	Clock before sun, 10 minutes, 56 seconds. 1702, William III. died, aged 52.
9	Th	6 28 5 53	Genesis l., Exodus i. 1—14. Acts viii. 26—40.	1825, John Saffery died, et. 63. Twilight ends 45 m. after 7.
10	F	6 26 5 55	Exodus i. 22, & ii. Acts ix. 1—31.	Length of day, 11 hours, 29 minutes. Moon sets 15 m. after 11 evening.
11	S	6 24 5 57	Exodus iii., iv. 1—18. Act ix., 32—43.	1812, Fire at Serampore. 1548, Council of Trent suspended.
12	LD	6 21 5 59	Psalms. Psalms.	Moon's first quarter, 17 m. past 4, morning. S. S. U., 1 Kings iii., Luke xv.
13	M	6 18 6 0	Exodus iv. 27—31, v., vi. 1—9 Acts x. 1—23.	Clock before sun, 9 minutes, 36 seconds. 1815, Treaty of Vienna signed.
14	Tu	6 16 6 2	Exodus vi. 28—30, vii. Acts x. 24—48.	Moon sets, 15 m. after 3, morning. Annual Meeting of the Board at Moorgate-st.
15	W	6 13 6 4	Exodus viii. Acts xi. 1—21.	Moon rises, 44 m. after 1, afternoon. 44 B. C. Julius Cæsar assassinated.
16	Th	6 11 6 6	Exodus ix. Acts xi. 22—30, xii. 1—19.	Moon sets 32 m. after 4, morning. Moon rises, 48 m. after 2, afternoon.
17	F	6 9 6 8	Exodus x. Acts xii. 20—25, xiii. 1—13.	Clock before sun, 8 minutes, 27 seconds. 1840, W. H. Pearce died, aged 46.
18	S	6 7 6 9	Exodus xi., xii. 1—20. Acts xiii. 14—43.	Moon sets, 29 m. after 5, morning. Moon rises 57 m. after 4, afternoon.
19	LD	6 5 6 11	Psalms. Psalms.	S.S.U., 1 Kings viii. 12-30, 54-61, Luke xvi. Total Eclipse of Moon. From 8 o'clock to 10.
20	M	6 3 6 12	Exodus xii. 21—51. Acts xiii. 44—52, xiv. 1—7.	Moon sets, 14 m. after 6, morning. Moon rises, 4 m. after 7, evening.
21	Tu	6 1 6 14	Exodus xiii. 17—22, xiv. Acts xiv. 1—28.	Baptist Home Mission Committee. Moon rises, 6 m. after 8, evening.
22	W	5 59 6 15	Exodus xv. Galatians i.	Moon sets 4 minutes after 7 morning. Moon rises, 8 m. after 9, evening.
23	Th	5 57 6 17	Exodus xvi. Galatians ii.	Clock before sun, 6 minutes, 38 seconds. Moon rises, 9 m. after 10, evening.
24	F	5 54 6 18	Exodus xvii. Galatians iii. 1—18.	1603, Queen Elizabeth died, aged 69. 1840, Bible Translation Society formed.
25	S	5 52 6 20	Exodus xviii. Galatians iii. 19—29, iv. 1—11.	Moon sets, 23 m. after 8 morning. Clock before sun, 6 minutes.
26	LD	5 50 6 22	Psalms. Psalms.	Sunday School Union Lessons, 1 Kings x. 1—13, Luke xvi. 19—31.
27	M	5 47 6 24	Exod. xix. 1-9, 16-25, xx. 1-21. Galatians iv. 12—31.	1625, James I. died, aged 58. Moon rises at 1, morning.
28	Tu	5 45 6 26	Exodus xxiv. & xxxi. Galatians v.	Moon's last quarter, 19m. after 1, morning. Stepney College Committee.
29	W	5 43 6 28	Exodus xxxii. 1—29. Galatians vi.	Moon rises, 33 m. after 2 morning. Clock before sun, 4 minutes, 46 seconds.
30	Th	5 41 6 30	Exodus xxxii. 30—35, xxxiii. Acts xv. 1—31.	Moon rises, 16 m. after 3, morning. Length of night, 11 hours, 11 minutes.
31	F	5 38 6 31	Exodus xxxiv. Acts xv. 32—41, xvi. 1—7.	Moon rises, 50 m. after 3, morning. 1814, W. Winterbotham died, aged 65.

REVIEWS.

Germany, England, and Scotland; or Recollections of a Swiss Minister. By J. H. MERLE D'AUBIGNÉ, D.D. Edinburgh: Oliver and Boyd. London: Simpkin and Marshall. 8vo.

CERTAINLY there is no reason at the present time to complain of a dearth of books of travels, tours, visits, rambles, sketches, and recollections. Whether business, or pleasure, or curiosity, or ennui, has led the travellers to other countries, all seem animated with a benevolent desire to give the public the full benefit of whatever they have seen or heard during their excursions. There are none of these works, we suppose, which do not find some readers, who, prevented by uncontrollable circumstances from wandering themselves, delight in tracing by their own fire-side, the movements of others, and in learning what is thought of other countries and other people, by those who have visited them; and though works of this kind differ exceedingly in their merits, and but few of them are of a high order, we see no reason to regret their number, or the frequency with which they become candidates for public patronage. The worthless soon sink beneath the waves of oblivion; and neither fine paper nor beautiful type, nor the aristocratic pretensions of the solemn quarto, can, without intrinsic worth, render them long buoyant. One after another they disappear, till but a very small proportion are left to float onward to instruct or amuse another generation. Every one knows, who can look back on half a century, how greatly, during that period, a taste for reading has been extended, rising upwards to the highest stations, where pleasure formerly engrossed the whole life, and reaching

downwards to the cottage, where a listless indolence was wont to succeed the hours of toil and labour. And few productions are, when fairly entitled to attention, more generally read than the class to which we now refer. We are glad therefore when works of this kind appear, of sound information, of good taste, and of a healthful moral tendency; especially when, while they do homage to Christianity, they are adapted to subserve its interests. Of such a nature, we do not hesitate to say, is the work before us, and that in no ordinary degree.

The author, Dr. Merle, is already well known to the British public, especially by that most interesting work, his *History of the Reformation*. The present is of a very different kind; its scope is not so large, its pretensions are not so high. It is neither a history, nor a delineation of national character, nor a philosophical disquisition, nor a theological essay; but it has somewhat of all these. It embodies the observations of a man of intelligence, and piety, and experience, who has long been accustomed to study human nature, and to view all the developments of man's life, individually and socially, in their relation to his highest destiny. To know the impressions which such a mind receives from the various phases of society which different countries present, the light in which their respective forms and usages, in private life and public business, in things civil and ecclesiastical, appear to such a person, must be interesting and instructive.

The object of our author's visit to those countries, the recollections of which he now publishes, was neither

pleasure nor gain; it was not to save himself from ennui, or to satisfy the cravings of a restless mind, but it was to accomplish a most benevolent and pious design, of which this was the origin. Geneva, identified with the name and labours of one of the most illustrious of the reformers of the sixteenth century, where a protestant church had been formed, embodying the views of Calvin, both of Christian doctrine and church government, had gradually departed from evangelical truth, and sunk into a state of lifeless formality and undisguised Socinianism. Of late years, "pure and undefiled religion" has in some measure revived, but its teachers and abettors, with that intolerance which is the genius of state churches, have been persecuted and driven to nonconformity. Among others who received the light of the gospel, and felt the power of its saving truths, was our author, who, thus speaking of himself says, "After having remained in the cheerless principles of unitarianism until nearly the conclusion of my studies at the academy of Geneva, I had been seized by the word of God, I had believed in the divinity of the Saviour, in original sin, the power of which I had experienced in my own heart, and in justification by faith. I had experienced the joys of the new birth."—Page 11. By the labours and sacrifices of such men as Dr. Merle, spiritual religion began happily to revive, and an Evangelical Society was formed. "In the spring of the year 1845, the author was called upon to undertake a journey into Germany and Great Britain, for the purpose of drawing closer the bonds of union between those countries and the Christians of Geneva, and in particular with the Evangelical Society of this town." After his return to Geneva, at the request of his friends, he delivered a course of lectures, which comprised his "Travelling Recollections." In the

following year he delivered another course, relating to the ecclesiastical history of Scotland, from the Reformation to the present time, which he calls "Historical Recollections."

The work before us is the substance of both these courses. It is characterized by those peculiarities of thought, and style, and manner, which rendered all the former works of our author so generally acceptable. A spirit of fervent piety, an ardent attachment to evangelical truth, prevail throughout. We may occasionally differ from the opinions which are expressed, but we always admire the candour with which they are stated. His style is not only remarkable for its clearness, but it often sparkles with animation. There is a poetry of feeling which imparts to all his descriptions a peculiar charm. The colouring of his scenes is bright and vivid, but not glaring. History at his touch becomes instinct with life; the personages of which come before us with such distinctness, that we seem to hear their voices and see all their movements.

Our author's first visit was to Germany, of which his "Travelling Recollections" occupy about sixty pages; and melancholy and depressing is the picture which is drawn, even of *protestant* Germany. How distressing is the fact, that the birth-place of the Reformation has become the hot-bed of scepticism—and in too many cases, a scepticism of the most dishonourable kind, which disguising itself under the forms of Christianity, has occupied the professor's chair, and disseminated its errors from the pulpit. Dr. Merle is well qualified to speak of the religious state of Germany, having spent six years in it, first as a student, and afterwards as a pastor. On his arrival in Germany in 1817, Dr. M. says, "I was stunned—almost overwhelmed, by the tempest of rationalism and infidelity which was then raging. Every theological journal

I read, every book I looked into, almost every one, both ministers and laymen, whom I met, were affected with rationalism, so that the poison of infidelity was presented to me on all sides."—Page 11.

That strange compound of infidelity and Christianity which was then prevalent, was called "rationalism," not on account of its reasonableness, but because it substituted reason for revelation; professing indeed to receive with reverence the Christian scriptures, but rejecting every thing which reason could not explain, a new and ingenious mode of interpretation was employed, thence called "Neology," which stripped Christianity of all that was supernatural and divine. This species of rationalism, which, for the sake of distinction, our author calls "*rationalismus vulgaris*," he does not think it necessary to describe. For the sake of those of our readers who may not be familiar with this system of ingenious perversion, we shall give a few specimens of the manner in which common sense is outraged, and plain statements are tortured, in order to extract from them a sense and meaning of which the sacred historians could never have thought. The divine attestation given to Christ at the time of his baptism, when "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased," is thus rationalized. The opening of the heavens was nothing more than an apparent rending of the clouds, from which issued a flash of lightning which irradiated the face of Christ, as he ascended from the water; the tremulous agitation of the air was compared to the fluttering motion of a dove; and a peal of thunder being heard, which, in popular belief, was regarded as the voice of God, the whole was received

by those who were already prepossessed in favour of Christ, as a proof that this must be the Messiah, the expectation of whose appearance was cherished by the Jewish nation. In a similar way, the temptations of Christ in the wilderness are explained to mean only wicked thoughts which occurred to his mind, when in retirement he was preparing for his entrance on public life, and pondering on the difficulties before him, which he virtuously withstood and repressed; and the "angels" which "came and ministered to him" were pious thoughts and holy resolutions! Paulus, however, "one of the fathers of the infidel church," offers, it seems, a still more ingenious solution of the case, by supposing that one of the chief priests, probably the high priest himself, called in metaphorical language, "the devil," endeavoured by various artifices to discover whether Jesus was the Messiah who should deliver the Jewish nation from the Roman yoke! The transfiguration is thus neologically expounded. One evening, after the toils of the day, Jesus went up into a mountain, with three of his disciples, who, while their master was praying audibly, fell asleep; and Jesus having mentioned in his prayer the names of Moses and Elias, the sounds mingled with their dreams, and brought before their minds these illustrious men. Suddenly it thundered and lightened, and they, awaking in confusion, saw Jesus surrounded with a blaze of light, and supposed the presence of those men whom they had seen in their dream; at the same time the thunder sounded in their ears as a voice from heaven, which they interpreted to mean that Jesus was the Messiah! According to Paulus, the miraculous cure of the leprous man, (Matt. viii.) was in fact no cure at all; the evangelist meaning no more than that Jesus, having carefully examined the leper, whose disease was already

nearly or quite healed, pronounced him clean, at least, in a fit condition to go and show himself to the priest.*

But it is needless to pursue farther these revolting exhibitions of learned and profane puerilities; even these were succeeded by something still worse. "This worn-out rationalism has been succeeded by a new one." Another great philosopher arose, who proposed by a new system to expound, or rather to explain away, the facts and doctrines of Christianity. Hegel "sought to regenerate the people by the most profound speculations. To *know*, instead of to *believe*, was the grand principle enthroned by the great gnostic of the nineteenth century; and thus he arrived at three great denials,—the denial of a personal God, the denial of a personal Christ, and the denial of the personality of man after death."—Pages 16, 17.

The Christology of Hegel is comprehended, according to Dr. Merle, in the following propositions. "Christ is merely the first who acknowledged in himself this unity of God and man, (i. e., that God has his being within man).—A man must believe in the unity of God and man in the person of Christ, in order that he may recognise the same unity within himself.—Christ is not the only God man, he is not even so in any especial manner. The idea of God-man belongs to all mankind.—There is a universal incarnation of God which does not proceed from Christ, and which renders all men essentially equal with Christ."—Page 18.

* It is much to be regretted that this mode of interpretation has sometimes been adopted by English commentators. In the commentary of the late excellent Dr. A. Clarke, who, if his judgment had equalled his learning, would have been one of the greatest theologians of his age, we have this explanation of the miraculous effusion of the Holy Spirit on the day of Pentecost. The *sound* or *thunder*, the *rushing mighty wind*, the *fire*, were all electrical phenomena. The scintillations, coruscations, or flashes of fire, which were at first frequent, became at last more defined, and appeared like a lambent flame on the head of each disciple.

Such are the oracles pronounced from the tripods of Germanic wisdom! Such is the transcendental nonsense, the blaspheming mysticism, which is dignified by the name of philosophy, before which we are to bow in lowly adoration, and on whose altars we are to sacrifice all the glorious objects of the Christian faith!

"The mystical lucubrations of the Berlin professor were dispersed abroad in a thousand different channels—in pamphlets, newspapers, ladies' books, novels, and poetry. The followers did for Hegelism in Germany what is doing for Puseyism in England, and it soon became the gospel of the day."—Page 19. On this "*pantheistical gospel*" Strauss improved by "stripping Christianity of every positive and historic element," and making the whole of the evangelical history "one great myth—an allegory, whose meaning is to be sought out." Bauer, a theologian, went still farther, and held up Christianity to the ridicule of his countrymen. Feuerbach "undertook to deliver his nation from the 'illusions of religion;' and scarcely had the wretched man arrived at this pitch of atheism, when he was overtaken by another still bolder than himself, Max Stirner, who as he passed on, jeered at him, calling him a priest (pfaffen), a superstitious man, seeing that he had allowed one *idol* to subsist—the *love of mankind*! 'Down,' he cries, 'down with this superstition also! Egoism, selfishness! that is all that is left. Behold the supreme ruler of the world.'"—Page 21.

But still there is hope for Germany. A movement in the right direction has commenced. There are symptoms of great dissatisfaction with the various phases of rationalism and infidelity, and longing and looking out for something more satisfactory.

"Neander, Nitzsch, Ullman, Tholuck, Hundeshagen, and many more, have marched forward,

and are still pressing on towards this object by different roads. In this learned school some of the doctrines upon inspiration are rather lax; they still incline a little through exegesis towards rationalism, and a few of the sad consequences of this system are now evident. But we find in these illustrious men a real faith in Christ, and an efficacy of the Holy Spirit working in them and by them. They may be called, and I think they call themselves, Rational Believers. One of their chief characteristics is their opposition to a faith determined and limited by confession and creed; or, at least, if they should admit a confession of faith, it will not be that of the sixteenth century. They would draw up their own, setting out from this principle, that a confession of faith should represent the expression of evangelical piety, and reject the more positive determinations of theology."—*Pp.* 29, 30.

In advance of these, according to our author, though some perhaps may think differently, is "the symbolical school, of which Hengstenberg of Berlin is the representative," which "holds essentially to the creeds, the confessions of faith of the sixteenth century, the orthodoxy of the Reformation," and which is, in the view of Dr. Merle, "more pure than the preceding school, both in its principles on the inspiration of the scriptures, and also in its doctrines." The ecclesiastical school, which designates a movement onward, but in another direction, is founded especially on an opposition to the scheme of the late king of Prussia, to unite the Lutheran and the Reformed churches, who himself, in the true spirit of state churchism, "undertook, in 1822, to compose, with the help of his aide-de-camp, a liturgy, or book of common prayer."

"The Germans are willing to admit into the church the popular, lay, or presbyterian element, yet they would retain that which is consistorial, governmental, or regal. They want an ecclesiastical constitution somewhat similar to those political ones, in which the people speak through their representatives, and the crown through its ministers. I also am averse to abrupt leaps, and in favour of successive developments, so long at least as God does not hasten the course of events; yet I am persuaded that in these new ideas of ecclesiastical consti-

tutions, we are making a fatal admixture of politics and religion, of faith and infidelity, and are sacrificing to ancient prejudices, the purity, life, self-regulation, and independence of the church."—*P.* 44.

There is, as it appears to us, a vagueness, an indistinctness, and indecision, in the views of Dr. Merle respecting the union of church and state, of which the last sentence which we have quoted is a specimen. He sees and deplores the evils of such a connexion, and yet appears reluctant to abandon the idea of its possibility. Such a connexion has always had its abuses, but, in some sort of way which the world has never yet seen, it may have its uses. And even in removing enormous abuses he is fearful of sudden "leaps." We are induced to think, however, that any leap, however "abrupt," from "a fatal admixture" destructive of "the purity, life, self-regulation, and independence of the church," would not only be preferable to any "successive developments," but would also be far more practicable.

Of the "New Catholicism" Dr. Merle does not form a high opinion. "It is not a church, but an anti-ecclesiastical movement."

"The most probable destiny of German catholicism is a union with the protestant rationalism of the Friends of Light. The old reformation and the new will thus cross each other. While the many rationalists in the protestant church will leave it to unite with the new catholicism, the three or four Christian congregations of the new catholicism will come out from it to join the evangelical church, then purified from the infidel elements it yet contains. There will be thus in Germany three great communions, with well marked and well defined characteristics—evangelism, or the religion of God; popery, or the religion of the priest; rationalism, or the religion of fallen man."—*P.* 61.

The remarks of our author on England are, as usual, lively, and his descriptions graphic; but he was scarcely so well qualified to estimate the condition, the relations, and the various movements of society in the British em-

pire, as he was to judge of those of Germany. He had, no doubt, that knowledge of England and the English people which reading could supply; but to observe carefully all the workings of the social machinery where it is so vast and complicated, so as to form a just conception, not only of the whole, but of the various parts separately, their adaptation to each other, their excellences, their defects, and what alterations are necessary, requires not only a mind acute and comprehensive, but much more of means and opportunities than could be furnished by a residence of five or six weeks, and a rapid transition from town to town, and from one circle of society to another. It is but just, however, to admit that Dr. Merle only professes to give his own thoughts as "travelling recollections," such as they occurred to him during his welcome visit. England has certainly no right to complain that he has underrated her importance among the nations, or taken a depreciating view of her institutions, or the general character of her population; but still we think that on some points he is mistaken.

"I confess," he says, "that on setting my foot on the soil of England a thrill came over me:—Hail to thee, ancient land of Wickliffe, Latimer, and Tindal; for ages thou hast been the bulwark of the Reformation! Within thee have been wonderfully preserved, for these three hundred years, the holy doctrines of grace! More than once hast thou proudly stood forth among the nations a representative of the religion of the Word of God! Thy mighty hand has scattered the sacred writings over every country of the earth, and thy ships have carried to all nations, even to the most distant isles of the sea, the messengers of peace! No, we will not forget thee! Who could ever forget the children thou hast brought up, quickened by the Spirit which comes down from the Head; Owen, Flavel, Baxter, Bunyan, John Newton, Scott, Cecil, Simeon, and so many more in whom the church of God rejoices? Surely the fount of blessings which has sprung from thee, can never be dried up, and the whole world may still joyfully come and drink of it!" —*Pp.* 66, 67.

After a warm eulogy on "all that is admirable in those mercantile and manufacturing towns, which sixty years ago perhaps were mere villages, and which are now amongst the most powerful cities in the world;" and adding, "not without great virtues could such prosperity have arisen," he says,—

"Yet here, also, there is a reverse to the medal; let us then turn it. What a contrast is exhibited between the smiling meadows of England and the fresh Highlands of Scotland, with the manufacturing cities! When we walk through these dirty towns covered with coal-dust, whence, instead of the elegant spires of our Gothic steeples pointing to the skies, nothing but gigantic chimneys soar towards heaven; when we are surrounded by a stifling atmosphere, incessantly fed by volumes of smoke vomited forth from the blackened mouths of these tall and formal pyramids, and heavily descending again in clouds upon factories and houses, and obscuring the light of day; when we see the population of the country crowding into these narrow and unwholesome streets; oh, we would rather a hundred times that these poor families should have remained in the fields, cultivating and enlivening them, peopling them with a healthy and vigorous youth, and making them resound with their pious hymns!" —*Pp.* 95, 96.

Now there is, we believe, much more of poetic fancy than simple truth in all this. Whatever may be the case in the "fresh highlands of Scotland," which the poor do not always, we suspect, find to be a paradise, we know that among "the smiling meadows of England," poverty, misery, and starvation very commonly render their poor happy to escape from these Arcadian delights into the region of "gigantic chimneys." It is in the agricultural districts that ignorance is most prevalent; there the mind stagnates; no sphere of exertion is open but the drudgery of the fields, and scarcely an enjoyment is known or thought of by the labouring poor, which does not relate to the mere animal part of our nature. It is in the manufacturing districts that you must look for the activity of mind, the vigour of

thought, the energy of purpose, and the independence of principle. And notwithstanding all the "smoke" and "coal-dust," and what is still worse, the poverty and vice which will ever mingle with the better elements of manufacturing society, it is in these same "manufacturing towns," so dismal in the eyes of Sir James Graham* and Dr. Merle d'Aubigné, that schools, mechanics' institutes, mutual improvement societies, infirmaries, charitable institutions of every kind, and churches and chapels are multiplied, and that from crowded congregations and myriads of children with their teachers, "pious hymns" resound.

Our author, after applauding the "numerous Christian and philanthropic societies" which exist in England, affording aid to all kinds of misery, and by which, with the addition of "legal charity," which "perhaps even goes too far," more is done for the poor in England "than on the whole of the continent put together," somewhat to our surprise states that "yet the evil is not checked!" What, is all the legal provision made for the poor, the sick, and the destitute—are the "numerous charitable and philanthropic societies," with the immense sums expended by them, productive of no result? If he had said that the evil is not entirely removed, that it still exists to a large extent, he would have said truly; but to affirm that poverty, and vice, and wretchedness receive no check from an apparatus of charitable effort constantly in action, surpassing in extent and power all that is to be found "on the whole of the continent put together," seems to us a rash and startling inaccuracy.

"You may sometimes see one of those rich and brilliant streets of London slowly traversed by a human form, pale, dirty, frail, and totter-

ing: is it man or woman? one can hardly tell. This phantom, a type of the lowest wretchedness, has come from its abode, perhaps only a few paces off, in some close alley hidden behind those stately mansions, and made its appearance in another world, as if to accuse it the more fearfully from its very silence. I remember one day passing through the Strand, one of the busiest streets of the capital, when I saw stopping before a splendid provision warehouse, in which all the most tempting delicacies that luxury could furnish were displayed, one of those human forms, dressed in a coat which had once been black, with shapeless hat and listless arms, trembling legs and hollow cheeks, and eyes, though sunken, yet fixed with longing look on those exquisite dainties, from which only a thin plate of glass separated him. The rich display in its gilded frame, and that living skeleton! here in two strokes is the picture of London."—*Pp.* 96, 97.

Now is this only a careless way of writing, in which a love of the sentimental predominates, or is Dr. Merle so completely unacquainted with the subject on which he touches, as seriously to mean that "these two strokes" faithfully give "the picture of London?" Between the overflowings of abundance and utter destitution, does London afford no medium? It is true that in the metropolis of England, as well as in other capitals, and indeed in most large cities, there are the extremes of wealth and poverty; but is it true that these extreme cases are a correct description of the whole? The publishers of this work might as well have given the outline of our author's forehead, and the curvature of his chin, and have then announced that they had "in two strokes" given to their readers the portrait of Dr. Merle D'Aubigné. Between extravagant profusion and "the lowest wretchedness," between luxury and starvation, are there not innumerable gradations, comprising a very large portion of the inhabitants of London? Are there not in the metropolis thousands and tens of thousands of respectable artizans, industrious, intelligent, and moral? to say nothing of the

* We mean, of course, Sir James Graham the protectionist, not the free trader.

middle class who occupy a large breadth of position, touching on the one hand the working classes, from which it is constantly receiving additions, and reaching on the other the aristocracy, into which some of them are constantly passing.

Of our nobility Dr. Merle gives a very flattering picture, more beautiful we fear than true. "There is in the great ones of England, a nobleness, a grace, a simplicity, an exquisite perfume of sociability, and a regard for their inferiors in the social scale, which wins every heart." No doubt there are individual cases of this kind, and we could name such, but the description is, we think, far too glowing to apply to them as a class. We have been accustomed to think that among the French nobility there is much less of hauteur, and of the *procul este profani* to "their inferiors in the social scale" than characterize ours.

During the sojourn of our author in England, he seems to have been thrown principally, almost entirely, into the society of members of the established church, and he speaks with much delight of episcopal attentions, of the hospitality and kindness which he received from deans and clergymen of different grades, and the pleasant intercourse he had with them. Occasionally, it appears, he mingled with great cordiality in the society and public meetings of nonconformists; but the church of England is the principal object of his attention. There is but a very slight and passing reference to the ecclesiastical polity, the piety, the efforts of the various bodies of evangelical dissenters, and still less notice is taken of that large and zealous, and influential community, the methodists. The distinguished preachers and public speakers introduced by him are churchmen. It is the evangelical piety and zeal of clergymen that delight him. We cannot

but think that he very greatly overrates the amount of evangelical religion in the establishment; and he seems not to be aware that by a large portion of the professedly evangelical clergy, and by some of those whom Dr. Merle speaks of with almost rapture, the dissenters, whose views of doctrinal truth are identified with their own, are treated with more reserve, looked upon with more suspicion, and shunned with greater caution than the Puseyites within the church, who denounce and anathematize evangelical protestantism.

The author's views on church government are decidedly presbyterian; he "would place the church power in the assembly of the faithful, and the exercise of it in the council of ministers and elders," and expects that the "Genevese system will go round the world;" but his disapprobation of the English church system seems but slight. He cannot, we think, have viewed it comprehensively, or considered it closely, or he would scarcely speak of it as "evangelical episcopacy." We have looked with some degree of care and no small interest, for the express views of Dr. Merle on that great question of the day, the separation of church and state, but we cannot, we confess, catch his precise idea. He is explicit as to the enormous evils which have resulted from an alliance of the church with the civil power, he would not have the state interfere with the concerns of the church, nor even, as it would seem from one passage, should it identify itself with any particular denomination; and yet the state or government must be, in some sense which we cannot exactly understand, religious or Christian.

"We do not require the state to be either episcopal, presbyterian, or congregationalist; we do not see what advantage it could gain by this. But we wish that the essential principles of Christianity should be within the soul of every individual, of every family, of every institution, of the whole people; and among the

people we reckon in the first place, those who govern them. We do not think that either the episcopal, the presbyterian, or the congregational form, can impart a superior influence to the state,—that is, taking the word in its widest sense, to the people at large. No, it must be the very essence of Christianity—divine life, true evangelism. Now this may be found in any of these forms.”—*P. 71.*

“Hitherto, in England, the state has been Anglican, episcopal; it has attached itself to one special confession, has espoused all its interests, and during a long period has protected it by oppressing and persecuting all other Christian confessions. Thus, in the very midst of protestantism, scenes of intolerance have been witnessed, similar to those exhibited in the middle ages. It is felt that this narrow and sectarian system can no longer be the system of the state; but what can be substituted for it? an equal favour of the state towards all religions, even the most opposed and the most contradictory. The state would thus alike maintain protestantism and popery, Judaism and Islamism; perhaps, even all kinds of paganism. If politicians do not proceed quite so far in their application, the principles they profess would lead to this. If the state seemed at first too narrow-minded, it now appears too latitudinarian. What then should it be? There is one solution for which some on the continent, at least, loudly clamour. It is proposed that the state should be atheistical. That, indeed, removes every difficulty; but we can no more admit of this solution than of the other two. We believe that the more a people and its government are brought under the influence of Christianity, the more their prosperity, both moral and temporal, will be found to increase. We demand the self-regulation of the church; we claim her independence of all the powers of the world: yet we would not have the atheism of the state, which finds defenders, on the continent at least, among men who are eminently religious.”—*Pp. 69, 70.*

On this statement of our author's views we have a few remarks and inquiries to make, which we must compress into the briefest possible space. By a state being “atheistical,” we presume Dr. Merle does not mean that it denies the being of a God, but simply that, as a state, it has nothing to do with the religion of its subjects. We most decidedly object to the use of the term in any such sense, as only tending to mislead, and to convey obloquy. The warmest advocates for the separation of

church and state can unite in the pious wish that “the essential principles of Christianity should be within the soul of every individual,” &c., and—“of those who govern them,” but this has nothing to do with the union or separation of church and state. Can the state or government become truly Christian, possessing “divine life—true evangelism,” otherwise than by the possession of such religion by every member of it individually? And does Dr. Merle mean by requiring a government to be Christian, that personal piety is to be demanded as an essential requisite in the prime minister and all his coadjutors and subordinates? But they are all under the control of parliament; is the same qualification to be demanded at the hustings? The government must have something to do with religion or it will be atheistical. But how?—with religion in the abstract?—a religion without a creed or a form? If the government should connect itself with any form of Christianity, it is sectarian; if with all denominations, it is latitudinarian; if with none, it is atheistical. There must, we suppose, be some beau ideal before the mind of Dr. Merle which we cannot comprehend, some abstract possibility, some hypothetical state of things which has never yet been realized, and which, without pretending to the gift of prophecy, we venture to say, never will be seen, in which the state shall not patronize any one kind of religion, nor all kinds of religion, nor yet leave religion alone!

Dr. Merle seems to be far more partial to subscription to the thirty-nine articles than we should have supposed a man of his high principle, unbending integrity, and sensitive conscientiousness could be. He admits that “in certain cases they do harm,” but thinks that it is to them that the church of England owes its preservation. And yet these same articles are signed by

men of any religion, and of all religions, by evangelicals and Puseyites, by Calvinists and Arminians, by protestants and Roman catholics, by young profligates who neither know nor care what they mean, and by preferment hunters, "whose godliness is gain." Nor can we at all sympathize with our author in his fervent admiration of the Athanasian creed, with its damnatory clauses. In reforming the church of England, Dr. Merle would, as we understand him, while retaining a modified episcopacy, reduce it, by the representative system, to something like presbyterianism. We have no hesitation in saying, leave the church to itself. Let the incubus of state patronage and its invariable concomitant, state control, be removed, and she will reform herself. She will then, at least, be at liberty to make whatever changes may, in the view of her own members, conduce to her spiritual interests.

In the "recollections" of Scotland, Dr. Merle seems most at home. While he awards no small commendation to the state church, it is with the Free Church

that he especially fraternizes. On the late struggle he dilates with enthusiasm. The "Historical Recollections," which occupy more than one half of the work, give a lively sketch of the severe conflicts which the kirk of Scotland has had with the persecuting powers of the state, from the Reformation to the formation of the Free Church. These are interesting, as related by one who views all changes, political and ecclesiastical, through the medium of evangelical religion. This portion of the work contains many beautifully graphic descriptions of the most prominent persons and events of those trying times, and closes with a succinct but very clear narration, of all the particulars connected with the late disruption of the church of Scotland.

We have occupied more than our allotted space, or we should have touched on many other topics of this interesting work. We now part with our author with a hearty shake of the hand, and sincerely thank him for the gratification which he has afforded us.

BRIEF NOTICES.

Immortality: its real and alleged Evidences: being an endeavour to ascertain how far the Future Existence of the Human Soul is discoverable by Reason. Second Edition, revised and enlarged, with Observations on Future Punishment. By J. T. GRAY. London: 8vo. pp. 70. Price 2s.

The author of this pamphlet observes that "the sources from which unassisted reason has professed to deduce the immortality of the soul are principally six;—the nature and mutual relations of things considered abstractedly; the constitution of the soul itself; its known instincts; its capacities; the analogies of the external creation; and the aspects of the moral world." Some of these six sources of evidence he pronounces unsatisfactory; they are those drawn from abstract relations—those derived from the capacities of the soul—that from the alleged universal desire for immortality—and that derived from the indestructibility of bodily elements. He allows some weight to

the instances in nature of resuscitation after apparent death; the instinctive expectation in human minds of a future life; and the constitution of the human soul, the grand fact taken notice of here being, of course, the soul's immateriality. The argument derivable from the present aspects of the moral world, he deems the most powerful which reason can furnish. "An earthly government which should reward rebellion would speedily become the contempt of its subjects; under the divine government, multitudes who virtually both deny and defy providence, live and die its apparent favourites." "Instructed by conscience, reason may rest in the conclusion, that a day of adjudication is approaching; that this life is only a passage to another, when all perplexities will be unravelled, all irregularities adjusted, and their proper lot and portion assigned to all; that the Supreme Governor has an eternity before him in which to redress every disorder. As the present evils of society bespeak the necessity for such a retribution, our confidence in the divine rectitude assures us of its certainty."

Who will Live for Ever? An Examination of Luke xx, 36. With Notes. By JOHN HOWARD HINTON, M.A. London: 8vo. pp. 32. Price 1s.

Several publications having appeared within the last ten or twelve years, having a general agreement in this that the authors of them call in question the usually received doctrine of man's proper immortality, and inculcate in its stead the sentiment that immortality is the gift of Christ to his people, Mr. Hinton observes that a text of scripture has presented itself to his mind which, notwithstanding its obvious applicability to the subject, has not, so far as he can find, been cited in either of them. Without at present entering any further into the controversy, he wishes in this pamphlet to illustrate that single passage. After explaining the occasion on which it was uttered, he says, "I am led to consider our Lord's words, 'Neither can they die any more,' as exhibiting an essential feature of the future life of mankind, namely, its deathless character." "To my mind," he adds, "they constitute a direct and positive assertion of the immortality of the human race." He offers some criticisms on the phrases which are apparently in favour of restricting our Lord's answer to the righteous, and arrives at this conclusion, "If all men be by nature immortal, the immortality of the righteous cannot in any peculiar sense be said to be the gift of Christ to them. It is a possession which they inherit from the bounty of their Creator, in common with the rest of the species; and whatever the life in Christ, or by Christ, announced in the gospel, may be,—of which, while fully admitting its excellency and glory, it is not for me here to say anything—it must of necessity be looked for in some other quarter."

Aids to Public Worship; consisting of an Exposition of its Nature, and the Manner in which it ought to be conducted; together with an arrangement of Prayers and Chapters, Psalms and Doxologies for every Sunday throughout the Year. By PHILIP CATER, Minister of Alfred Place Chapel, Brompton. London: Jackson and Walford. 32mo. pp. 64.

To facilitate and render interesting the public services of his own congregation is Mr. Cater's principal design. The order he adopts in the morning or evening of the Lord's day is, 1. The singing of a psalm or hymn. 2. The reading of the psalm for the day, as indicated in this little book. 3. The offering up of a short prayer. 4. The singing of the proper verse for the sabbath of the year, indicated in this small volume. 5. The reading of a chapter out of the Old or New Testament. 6. General praise and supplication. 7. A psalm or hymn. 8. The sermon. 9. Singing. 10. A short prayer. 11. The doxology indicated in this little book. 12. A benediction. The work commences with some good practical observations on divine worship.

Posthumous Works of the Rev. THOMAS CHALMERS, D.D., LL.D., Edited by the Rev. William Hanna, LL.D. Vol. II. Published for Thomas Constable, by Suther-

land and Knox, Edinburgh. Hamilton, Adams, and Co., London. 8vo. pp. 478.

The second portion of "Horæ Biblicæ Quotidianæ," or "Daily Scripture Readings," of which we gave our readers an account in December, constitutes this volume. It contains the observations which the venerable author thought it desirable to record on every chapter from the first of Judges to the last of Job. The unanimity of the public press in regard to the former volume is singular, and proves the interest in Dr. Chalmers felt in various classes of the community: appended to this volume are favourable "Critical Notices" of its predecessor, extracted from fifty-eight different publications!

The Bible not of Man; or the Argument for the Divine Origin of the Sacred Scriptures, drawn from the Scriptures themselves. By GARDINER SPRING, D.D. of New York. London: R.T.S. 12mo. pp. viii., 280.

There is no class of books an increase of the number of which is regarded by us with greater satisfaction than that to which this volume belongs. In proportion as any Christian community is habituated to the study of carefully written works on the divine inspiration and authority of the Holy Scriptures, will its members advance in general intelligence, and become distinguished by a vigorous and manly piety. Of the many books on this subject which are already before the public, we are not acquainted with any so well adapted to the requirements of the members of our congregations as the one now before us. The question of the divine origin of scripture is discussed as only a man of superior mind could discuss it, whilst the thoughts are expressed in language which no reader would fail to understand. The titles of the chapters will serve to indicate the nature and extent of the ground which is traversed. They are the following:—The fitness of the time selected by Divine Providence for the introduction of the Christian dispensation—The Bible above the invention of the human intellect—The spirit of the Bible a superhuman spirit—The moral rectitude of the Bible—The peculiar and distinguishing doctrines of the Bible, evidence of its divine origin—The religion of the Bible a proof of its divine origin—The unity of the Scriptures—Adaptation of the Scriptures to the character and wants of man—The divine origin of the Scriptures attested by Christian experience—The Bible accordant with human reason—Concluding observations.

Man's Right to God's Word. Translated from the French Prize Essay of M. BOUCHEU. With a Recommendatory Preface by the Hon. and Rev. H. Montagu Villiers, M.A., Rector of St. George's, Bloomsbury. London: Shaw. 18mo. pp. xl, 128.

An admirable little work, the perusal of which should follow that of the book last noticed. It is polished in style and philosophical in general character. Its arguments are conclusive and its language easy to be understood. To such as are called on to answer Roman catholic objections to the general circu-

lation of the word of God, it will be especially valuable. While Dr. Spring proves the scriptures to be divine in their origin, M. Boucher shows that being so, they are intended for the perusal and adapted to meet the requirements of all mankind.

Ethics of Nonconformity and Workings of Willinghood. Reprinted from the "Nonconformist." By EDWARD MIALI. London: Aylott and Jones. 18mo. pp. 153.

We are inclined to claim this book as one written on baptist principles. It does not indeed advocate immersion, refute misapplications of the Abrahamic covenant, or treat professedly of any of those topics which are prominent in the controversial works of Gale, Booth, or Carson; but it enforces the determined pursuit of truth, in the face of custom, fashion, and worldly interest, and the bold avowal of convictions whatever that avowal may cost. How many baptizing sermons have been preached from the words, "Buy the truth, and sell it not!" This is the text which might stand, better than any other, as a motto to these essays. We cordially recommend the volume: it contains much profound thought, condensed into a small compass, and illustrated by similes which are both apposite and uncommon.

The Convent: a Narrative founded on Fact. By R. M'CRINDALL, Authoress of the "School Girl in France," "The English Governess," &c. London: 16mo. pp. 273. Price 5s.

Miss M'Crindall having spent several years in Roman catholic countries, and being anxious to guard the youth of Britain against the deceptions which Romanism practises on the simple-minded, and to illustrate the value of privileges which are often undervalued by their possessors, employed great part of the last year of her life in preparing this narrative for publication. It is said to be substantially true; and though it is deeply interesting, the representation it gives of the Romish system, and particularly of convent life is, we believe, by no means exaggerated. We do not often recommend to young people the perusal of exciting tales, but we feel justified in expressing our desire that this should be generally read. There are convents in Great Britain, Ireland, and America; much effort is made to represent them as attractive and useful institutions, and it is quite desirable that education should include such instruction as should put those who are liable to be misled on their guard.

Sketches of Primitive Methodism. Compiled by T. CHURCH. First Thousand. London: 18mo. pp. 127. Price 1s.

The Primitive Methodists are a body of Christians whose first leaders began soon after the commencement of the present century to adopt measures for the conversion of sinners, corresponding with the original efforts of Mr. Wesley and his coadjutors, but not generally pursued by the denomination of "Wesleyan Methodists." In their camp-meetings, love-feasts, watch-nights, and other arrangements, they are accustomed to evince a degree of excitement which does not accord with our

predilections, and to exceed what we deem the bounds of prudence; but while it would be wrong for us with these views to imitate them, it would be equally wrong to judge them harshly. There are classes of the community to which their modes of operation are perhaps better adapted than our own, and on which in fact we make very little impression. It certainly does not become us, in these circumstances, to impede their labours or disparage them. As candid observers would wish to form their opinions of a denomination from authentic sources, and to hear the testimony of its adherents respecting its views and practices, we heartily welcome this publication, which describes in a temperate spirit, though with freedom of speech, the origin, doctrines, discipline, worship, character, progress, and present position of Primitive Methodism. A correct epitome of the statistics of this connexion may be found in our last year's Supplement.

An Address to Youth on the Right Formation of Character. By THOMAS SWAN. Second edition. Birmingham: Showell. London: A. Hall and Co. 24mo. pp. 36.

This address, dedicated to the members of the Cannon Street Mental Improvement Society, and to the Young People in the church and congregation generally, is "designed," says the author, "for their spiritual benefit;" and we will take the liberty to add, is well adapted to promote it.

RECENT PUBLICATIONS Approved.

[It should be understood that insertion in this list is not a mere announcement: it expresses approbation of the works enumerated,—not of course extending to every particular, but an approbation of their general character and tendency.]

Standard Edition. The Pictorial Bible; being the Old and New Testaments according to the authorized version: illustrated with steel engravings, after celebrated pictures, and many hundred woodcuts, representing the Landscape Scenes from original drawings or from authentic engravings; and the subjects of Natural History, Costume, and Antiquities from the best sources. To which are added Original Notes, chiefly explanatory, in connexion with the engravings, of such passages connected with the history, geography, natural history, literature, and antiquities, of the sacred scriptures, as require observation. By JOHN KITTO, D.D., F.S.A. A new edition, of which the notes are much augmented, and completely revised. In four volumes. Vol. III. London: Charles Knight, 90, Fleet-street. 1848.

The North British Review, February, 1848. Contents. I. Female Characters of Goethe and Shakespeare. II. The Art of Angling. III. Mariolatry of the Church of Rome. IV. Settlement and Poor Removal. V. Criticism's Christmas Carol. VI. Dr. Chalmers' Posthumous Works. VII. Colonization from Ireland. VIII. The Scottish Marriage Bill. IX. Sir John Herschel's Astronomical Observations. X. The Hampden Controversy. Edinburgh: Kennedy, pp. 90.

The Eclectic Review for February, 1848. Contents. I. The Church of the Future. II. Medwin's Life of Shelley. III. The Navigation Laws—National Defence. IV. Cantu's Reformation in Europe. V. Results of Emancipation—The Immigration Scheme. VI. The Case of Dr. Hampden and the Episcopal Movement, &c. &c. &c. London: Ward, pp. 128.

INTELLIGENCE.

AMERICA.

REVIEW OF THE YEAR 1847.

In an editorial article on the close of the year, in the New York Recorder for December 29th, we find the following paragraphs:—

The condition of our churches during the past year has been retrograding. Death has taken away more than have been baptized. Nor are our baptist churches peculiar in this. The statistics of other denominations tell of the same sad result; and we have seen the strangest theories of "Christian nurture" brought forward to show that all our past methods of building up the kingdom of Christ have become old and effete, and that new methods must be adopted, or the cause of Christ would die out with this generation. For ourselves we have no such fears, and have no faith in any new discoveries of the sort we refer to. What we need is a revival of the piety of the fathers of Puritanism—the theology of Baxter, of Bunyan, and of Howe. It was the truth so held and so preached which made the race of men of those days "giants in the land," and whose noble sacrifices for God and the truth, led the pilgrim fathers to plant Christ's church on this then waste howling wilderness. We have reason to rejoice that the recent indications in various parts of our land are every way cheering, of a revival of the piety of the churches and of the success of the gospel ministry.

But if our churches have been at a standstill, our missions have prospered. God has not left his dear missionary servants without his presence as manifested by a blessing on their labours. Their usefulness has in some instances been painfully restricted by want of means, and it is to be hoped their cries for help will be heard by those to whom God has given the riches of this world.

BAPTIST MISSIONS.

Our readers will learn with regret that the causes which have straitened the resources of missionary societies in Britain have operated in a similar way in the United States. The Recorder of January 5, contains the following announcement:—

One of the secretaries of the Baptist Missionary Union, it is expected, will spend a part of this month and February in this city and vicinity, to facilitate the good work of

collecting funds for carrying forward the missionary work. The receipts thus far have fallen off very considerably, and a vigorous effort will be required on the part of the friends of missions in this quarter. We do not suppose that these abridged receipts indicate any lessening of missionary interest, or that they indicate any ill augury for the future. The diminution has been the result of several causes which we trust will be of temporary influence,—among which causes not the least has been the calls of the suffering Irish. A very considerable amount of the sums contributed for the Irish, would but for that remarkable appeal to American benevolence, have gone into the funds of our own and other missionary boards. The interest of Christ's disciples in the work of missions, is identified with their own personal hopes of heaven, and will be as permanent as their lives. They will come cheerfully to its rescue in every unpromising hour, and with God's blessing, carry it forward to its promised and glorious triumphs. We have no doubt that the secretary will be received among us with great cordiality, and that his mission will be largely successful.

It may be of service for us to state in this connexion the amounts which have been paid into the treasury of the Union for a few years past, by churches and individuals in this State, and the amount which it is important for us to raise for the current year. For the year ending April 1, 1844, the sum was 13,239 dollars, 52 cents,—1845, 12,600 dollars, 68 cents,—1846, 29,679 dollars, 38 cents,—1847, 20,191 dollars, 46 cents. Eight months of the present financial year have passed, and the sum raised has been only 12,120 dollars, 27 cents. Will the churches of the State raise this sum in the next four months to 25,000 dollars? We have very little doubt that New York, Brooklyn, Williamsburgh, and the regions immediately adjacent, will do their part nobly and readily; will the remainder of the State do the same?

BAPTIST STATISTICS.

The Baptist Almanac and Annual Register for 1848, gives the following grand total of baptist organizations, ministers, &c. in the United States:—

Ministerial associations, 564; churches, 9,888; ordained ministers, 5,657; licensed

preachers, 1,109; the number of baptisms during one year, 36,509.

In the entire world there are said to be 12,804 baptist churches; 8,468 ordained ministers, and 1,031,836 church members, and the number of baptisms in one year is set down at 57,605. Hence, it appears that more than half of all the baptist churches, ministers, and members in the world, are to be found in the United States.

OHIO.

If the population of Ohio has increased since 1840 in the same ratio it did previously, which is probable, says the Recorder, it must now amount to about three millions. It may be somewhat less.

Connected with the baptist denomination in that State are 463 churches, 294 ordained ministers, 63 licentiates, and 24,612 members. These churches and ministers are spread over a larger proportion of counties and villages than those of Illinois or Indiana, nevertheless the deficiency is affecting. In nine of those counties there is no church or settled minister. Of upwards of eighty county seats, only about half are provided for, and not less than sixty villages of considerable importance are without the settled or stated labours of our ministers. At the seats of justice of seven counties within a compass of forty miles around the capital of the State there are but three feeble churches, only one of which is supplied with a pastor. The Scioto valley is one of the richest and most important in the state. The river which flows through it is navigable for boats 130 miles, and is inferior to but one other whose course is entirely within the state. Upon the banks of this river are several promising villages, but at the time of writing this article, there is not a baptist minister settled in one of them.

Besides Chillicothe, on that river, we may mention, in other portions of the state, Hillsborough, Springfield, Sandusky, Toledo, and many other villages, all destitute, all seeking ministers qualified to supply them, some able and ready to furnish a good support, all willing to do what they can for that purpose, and all enjoying sufficient confidence of the State Convention and Home Mission Society to expect deficiencies to any reasonable amount will be made up from their treasuries.

MICHIGAN.

The population of Michigan in 1840 was 212,276. According to the ratio of increase the previous ten years, it will now exceed a million.

In that state we have 165 churches, 106 ordained ministers, fourteen licentiates, and 8,632 members. There are, therefore, forty-five churches (the organization of all which is regarded as necessary) which cannot enjoy

the exclusive labours of a pastor. But as the same obstacles to an entire devotedness to the ministry exist to a certain extent among the ministers of Michigan, which are found in other western states, it may be set down as probable that not more than seventy are employed exclusively in that work. Not half the churches therefore are thus supplied; and although, except in the northern frontier counties, there is a less proportion of destitution than in some other western states, it is probable that not less than fifty of those churches are denied the preaching of the gospel except occasionally, or at distant stated periods.

It is certain that many villages are left without our efforts to improve their religious condition. In an application to the Home Mission Society for the appointment of an itinerant preacher in an association, it was stated that not less than six interesting points in a single county were destitute of those efforts, and in six others in an adjacent county there were but three churches partially supplied.

Such a deficiency of our ministers in a state filling up with such rapidity, deserves serious attention from ministers and churches in the eastern part of our country, and claims the prayers of all praying souls that the Lord of the harvest would send forth labourers into the harvest of those fields.

MISSISSIPPI.

The Mississippi Baptist says, "The additions to our churches during this year, and especially this fall, are not less than two thousand. The additions have been mainly to interior churches, yet there has been a steady growth in nearly all the churches throughout the state."

ALABAMA.

The Alabama Baptist says there are of our denomination in that state, as follows: missionary baptists—ordained ministers, 220; licentiates, thirty-six; baptized during the year, 2,900; total number of members, 34,523.—Anti-missionary baptists—ordained ministers, fifty-two; licentiates, four; baptized during the year, thirteen; total number of members, 7,482.

CAMPBELLISM.

A correspondent of the Recorder says, "In the infancy of Cincinnati the cause of the baptists was rich in promise, and bade fair to enjoy a growth proportionate to the prosperity of the city. But an unlooked for frost brought a blight over these budding hopes. The rise of Campbellism marks a dismal era in the history of the denomination, not only in Cincinnati but in large sections of

the west. In Alexander Campbell, Scotland gave to this country a man of extensive learning, of accomplished manners, of great activity, and of the most extraordinary power to command his knowledge, and to bring it to bear upon a point. Had he gone to the west with the principles and spirit of an Andrew Fuller, his memory would have been fresh and fragrant among the churches of this land for centuries to come. But unfortunately his power was exerted to destroy rather than to build up. He disseminated among the churches new and disorganizing doctrines. Hailed by the baptists at first as the champion of what was peculiar to them, he gained over them a power for evil with which there was no man prepared successfully to cope. Very wide was the devastation which he spread, and nearly all that had been wrought in Cincinnati seemed to be swept away before him.

Now, however, Campbellism there and elsewhere is on the wane. It had in its nature no elements of permanence. It can stand no longer than the state of things shall permit it to draw recruits from the old churches; it can never be extended by conversion from the ranks of the world. When it comes to depend for an organized existence on converts who have been drawn to make their first profession of religion under its banner, it will find only churches without spirituality, without harmony, and without zeal.

Nevertheless, as it is "after the manner of God" to bring good out of evil: Campbellism has, in some respects achieved a mission of good to the western baptist churches. It has done much to awaken them to thought, to rouse them from the torpor of a dead orthodoxy; it has led to the diffusion of religious knowledge, and has aided to drive out from them that paralyzing antinomianism, which, where it fully prevails, renders the Christian religion of no more worth to mankind than was the old stoicism of the pagan Greeks. Defective as Campbellism is in regard to the doctrine of the Holy Spirit and of regeneration, extravagant as it is in its estimation of the power of the human will in the work of conversion, yet it has done some good as the antagonist of that awful antinomian fatalism which had become so widely intertwined with the doctrines of western churches."

STATISTICS OF ROMANISM.

"The number of the laity of the catholic church," says the New York Recorder, "can only be estimated—their number is doubtless increasing more rapidly than any other sect, both by birth and emigration. The number of conversions we presume does not compensate them for the losses they sustain in this way, though we, as protestants, have little reason to be satisfied with our success in this

particular. But protestantism, if it does not convert the new comers to our shores greatly modifies the power that priestcraft has on the souls of men on the continent. Emigrants soon learn that *heretics* are very good sort of people—that blessed candles are not so safe protections to their dwellings as Franklin's *conductors*—that amulets are not so certain of curing disease as cleanliness and temperance are of preventing it—and in this way light is let into their darkened souls through a thousand crannies, and no efforts of bishop Hughes can put out the light.

"We gather the following particulars from the Metropolitan Catholic Almanac. Within the territory of the United States the number of dioceses, bishops, &c., &c., is represented as follows:—Dioceses and archdioceses, thirty; archbishops, three; bishops, twenty-four; priests, 919. Total number of bishops and clergy, 946. Churches, 907; other stations at which the clergy officiate, 562. Increase of priests during the year, eighty-five; increase of churches, ninety-five. Clerical students, 217; ecclesiastical seminaries, twenty-two; religious houses for females, fifty-three; religious houses for males, nineteen; colleges, twenty-five; female academies, seventy-four; orphan asylums, hospitals, and other charitable institutions, ninety-five."

POPULARITY OF THE POPE.

The people of this country have been filled with enthusiasm at the prospect of the Pope of Rome having become a convert to the cause of freedom; as if religious despotism and liberty were by any possibility compatible and could live upon the same soil at the same time. We have seen a great public meeting of "sympathy with the pope" in this city, and more recently the Roman bishop Hughes seated at the right hand of the President of the New England Society on Forefathers' day; and too, the President of the United States proposing to send a *chargé des affaires* to the court of Rome.

It is somewhat surprising that there should exist in this land so much ignorance of the papacy, and that history has taught our people and our president so little knowledge of the past!

The arrival of the last steamer has brought us the speech of the pope, in which he speaks as a despot, and says, the "Sovereignty of the Pontificate shall be inviolate," that the Council are gathered not to legislate but to advise. The fact is, the pope wants the aid of the people only so far as it suits his ends—beyond that he will tread them down with the iron heel of power, as resolutely as any of all the long list of popes who have preceded him—a list of criminals, some of whose crimes are unspeakable.

DESIRE FOR PEACE WITH MEXICO.

This subject commands the attention of the people of the United States, as one of the highest interest. Whatever may be the opinions entertained of the justice of the war, there is, in the hearts of our nation, as we confidently believe, an earnest wish that peace should be obtained at an early day. The wail of the widow and orphan extends from Maine to Texas. The loss of life in battle and by disease has been very great; of this we shall have official returns in a few weeks, when the answer of the adjutant-general is received, in obedience to a call of Congress for the information. The cost of the war is great, and can only be carried on by an increase of the public debt. We deem it due to our readers to present them with the following copy of the various propositions on this subject, already submitted to the consideration of the House of Representatives. The resolution offered by the Hon. Mr. Toombs of Georgia, is simple and obvious, and, if adopted, would disembarass the President in at once meeting the question of peace, on terms already offered by the Mexican Commissioners. Col. Toombs is a baptist, a man of eminent talents, and whose piety has won for him the confidence and affectionate love of our southern brethren. And we believe he represents on this question the denomination to which he belongs.

AMERICAN HABITS.

"A few great and prominent evils," says an American writer, "are still incorporated in our system; and the greatest of these is unquestionably the existence of slavery amongst us. Few are so blind, or wilful, as not to see and acknowledge it; but to remove it, to remove it successfully, to remove it judiciously, to remove it expeditiously—there's the rub. Americans cannot consent to do things with moderation; whatever they undertake must be done at the top of their speed. The peculiar character of the Americans in this respect is seen in the history of improvements in locomotion. Though not exclusively so, yet in most respects Americans have been in advance of other nations. When they had tolerably good roads in New England, they were dissatisfied, and made turnpikes, in which they cut through hills, raised valleys, and filled up swamps, for the expedition of business and rapid locomotion; then the people became dissatisfied at the slow rate of travel, and steamboats began to shoot their way through the watery channels, and for a while they were content with the picture of their fancy, verified in real life; but soon the restless spirit must have something faster. The steamboat was too slow; the railroad car was invented, and what State of the Union now exists without its railroad? This was all very well for a while. But at length

complaints were made of the time required to transact business in neighbouring cities. Says the Philadelphian, it requires six long hours to go to New York, and to go and return, at least fourteen hours! what a sacrifice of time. To meet the views of the time-saving Americans the telegraph was invented. On the 15th day of January, 1846, I was in the Philadelphia Exchange, and witnessed the opening of the first telegraphic line for the public from that city to New York. Not two years have yet elapsed and what State of our Union is there that has not its telegraph contemplated, in progress, or in operation. I see in a paper now before me the sum of the distances already in operation and contemplated.

Finished and in operation.....	3,047 miles.
In progress.....	2,812 "
Contemplated.....	2,000 "
In all.....	7,859 "

"Such is the zeal and intensity with which Americans enter upon any enterprise, whether it be legislation, military operations, extinction of slavery or anything else. If it is decided to be done at all, it must be done now, it must be done quick. This feeling manifests itself in all our business; it is seen in our members of Congress, but especially in the members of the House."

ASIA.

CHINA.

The Rev. W. M. Lowrie, missionary of the Presbyterian Board, on the 19th of August was murdered by Chinese pirates, while on his way from Shanghai to Ningpo. He had been spending some weeks at Shanghai, with others, in revising the New Testament; and taking the inland route, was crossing the Chapoo Bay, and near to Ningpo, when he was attacked by pirates, by whom he was thrown over board and left to perish! Mr. Lowrie was the son of Walter Lowrie, Esq., secretary of the Presbyterian Board, was 28 years old, and had been in China since 1842. By this mournful event, the mission at Ningpo has lost one of its brightest ornaments and strongest supports. Mr. Lowrie was a man of more than ordinary promise and piety, and all who labour and pray for the salvation of the Chinese will feel his loss. The surviving members of the mission there were in usual health. Mr. and Mrs. Lord had arrived in safety, and commenced their work.

NEW CHAPEL.

ASHTON-UNDER-LYNE.

The new baptist chapel, Welbeck Street, Ashton-under-Lyne, was opened on the 19th

of January last. The Rev. Hugh Stowell Brown of Myrtle Street, Liverpool, preached in the morning, the Rev. James Sherman of Surrey Chapel, London, in the evening. The following Lord's day the Rev. F. Tucker, B.A., of Manchester, preached; in the afternoon, the Rev. J. Stacey, new connexion, Ashton; and in the evening, the Rev. D. Griffiths, theological tutor of Accrington College. On Monday evening, the 24th, the Rev. R. Halley, D.D. of Manchester, preached. Collections amounting to £114 19s. 3d. were made, and also subscriptions promised to the amount of £146, making a total of £260 19s. 3d. as the result of this effort. The chapel is a modern structure of bricks, with stone portico and ornaments, seventy-two feet by forty-three, and thirty feet high; will seat near 600 persons. The school is fifty-six by thirty-one, and fifteen high; will accommodate near 500 scholars. Total cost, exclusive of materials used from a former rented room, £2,050, towards which £1,130 had been previously subscribed; a balance of £660 will still be owing, but expectations are held out that so soon as improvement in trade will warrant an appeal, considerable help will be given by friends in the country to this young and interesting cause. Mr. A. Pitt, late of Horton College, commenced his labours at Christmas, chosen by the unanimous vote of the church, and it is hoped that he will be happy and useful in this important sphere of labour.

NEW CHURCHES.

STUDLEY, WARWICKSHIRE.

Some ten years ago a home missionary was engaged by the Worcestershire Baptist Association, and sent to labour amidst the moral desolation in the neighbourhood of Studley. Tracts were distributed, the gospel was preached, and various means were employed in humble and holy reliance upon Him who hath said, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to the Lord for a name, for an everlasting sign which shall not be cut off." And so it was; "the labour was not in vain in the Lord," but one and another were brought to the knowledge of the truth as it is in Jesus, some of whom united with the church at Cook Hill (a village a few miles distant), and others "fell on sleep," rejoicing in hope of the glory of God.

In the course of last year a neat and commodious chapel, with vestries, was erected; a church has been formed, and a zealous and devoted man of God ordained as pastor, and it is pleasing to add, that the congregations are large, steady, and attentive. The interesting services connected with the formation of the church, and the ordination of Mr. W. Maizey from London, as the pastor, were

held on Wednesday, February 2, 1848. Mr. Bottomly of Henley read 1 Cor. ii. and supplicated the divine blessing. The nature of a gospel church was described in a judicious and clear manner by Mr. A. G. Fuller of Evesham. At the close of his address, he inquired the leadings of Divine Providence attending the introduction of the cause into the neighbourhood; in answer to which a very pleasing statement was read by one of the friends, Mr. F. P. Hubbard, the concluding part stating that the persons about to be united in church fellowship had applied for and received their dismissal from the church at Cook Hill. Mr. Fuller then gave to them the right hand of fellowship, and thus the holy bond of union was formed. After the formation of the church, Mr. D. Crumpton of Atch Lench, requested that their choice of Mr. Maizey as their pastor might be publicly signified; which was done with one accord; he then proposed the usual questions, desired Mr. Maizey's public acceptance of the call of the church to the pastorate, and offered the ordination prayer. The Lord's supper was afterwards administered by Mr. M. Philpin of Alcester. At the close of this service a public tea meeting was held, which was respectably and numerously attended. Being thus refreshed, the congregation re-assembled for divine worship, when an excellent charge to the pastor was given by Mr. T. Davis of Bromsgrove, pointing out the difficulties and supports of the Christian ministry. Mr. Crumpton then gave an affectionate and suitable address to the church, illustrating and enforcing their duty to one another, to their pastor, and to the world at large; Mr. Maizey closed the delightful services of the day with prayer.

Notwithstanding the inclement season of the year the attendance was large; the spacious chapel being crowded during the whole of the services.

The church was composed of twenty-seven members, and four others were added by baptism on Lord's day, February 6, 1848, and more are inquiring the way to Zion with their faces thitherwards.

WESTON-SUPER-MARE.

Several baptized believers in this place who wished to worship God according to their own convictions, feeling also that there was an opening for usefulness, there being a standing population of about 5,000, besides a great influx of visitors in the season, rented a spacious room in March, 1847, in which they have held divine service on Lord's days ever since. In August last a church was formed, consisting of eighteen members, six of whom were newly baptized, when services were conducted by the Revs. E. Webb, late of Cheddar, and H. Trend of Bridgewater. A sabbath school and tract society have since

been raised through the help of the Rev. W. F. Cross of Clifton. Hitherto their place of worship has been occupied for other purposes during the week; but they have now determined to set it apart exclusively for divine worship, until they are enabled by divine help to erect a more suitable structure. Weston-super-mare being "the Brighton of the West," they hope that their efforts in such an interesting place will meet with sympathy among friends at a distance.

ORDINATIONS.

BRIDPORT.

On Tuesday, February 8, 1848, three interesting services were held in this town to recognize the settlement of the Rev. C. Sharman, late missionary in Ireland, as the pastor of the baptist church in this place. The Rev. Mr. Smith, independent minister of Chadwick, opened the morning service by reading the seventy-second Psalm and praying; the Rev. J. W. Wyld, independent, gave a scriptural description of a Christian church; the Rev. S. Thomson, M.A., Wesleyan minister, offered the recognition prayer; and the Rev. Joseph Price of Montacute faithfully and affectionately addressed the newly elected pastor from Matthew xxi. 28, "Son, go work to-day in my vineyard." In the afternoon, the Rev. A. Wayland of Lyme addressed the church and congregation from Hebrews xiii. 7, "Remember them which have the rule over you." At five o'clock about 270 persons of all denominations took tea in the spacious Town Hall, kindly lent for the purpose by the mayor. In the course of the evening spirited and appropriate addresses were delivered to a crowded and attentive audience on the following subjects, and by the following ministers:—

Primitive preaching.....Rev. T. Wallace, Bridport.
Primitive devotedness....Rev. S. Pearce, Crewkerne.
Primitive unity.....Rev. J. Price, Montacute.
Primitive prosperity.....Rev. E. Edwards, Chard.

MONMOUTH.

The ordination of the Rev. Henry Clark, A.M. took place at the baptist chapel, Monmouth, January 18, 1848. In the morning, the Rev. T. Thomas of Pontypool stated the nature of a Christian church, the Rev. John Clark of Folkestone asked the questions, the Rev. James Clark of Edinburgh delivered the charge. At night the Rev. Evan Probert of Bristol preached to the people. The devotional parts of the service were conducted by Messrs. Berg, Butterworth, Jones, Penny, Elliott, Nicholson, Copley, Owens, and Hume. The weather was unfavourable, but the attendance good and the prospects encouraging.

LEICESTER.

The Rev. Thomas Lomas, late of Salendine Nook, Yorkshire, has accepted the cordial invitation of the church assembling at Upper Charles Street, Leicester, and entered upon his labours on the first sabbath of the year, with encouraging prospects of success.

ISLINGTON.

The Rev. Thomas Pottenger, late of Sion Chapel, Bradford, having accepted the charge of the church at Islington Green, entered on his pastoral engagements there on Lord's day, February 20th. In the evening, after the public service, a meeting was held, which was attended by the whole congregation, to supplicate the divine blessing on the union.

SUDBURY, SUFFOLK.

The Rev. Spencer Murch, late of Tubbermore, Ireland, has accepted the unanimous invitation of the baptist church, Sudbury, Suffolk, and commenced his pastoral labours there on Lord's day, February 20th, with very encouraging prospects of usefulness.

BROADMEAD, BRISTOL.

The Rev. Nathaniel Haycroft, M.A., pastor of the Upper Meeting baptist church, Saffron Walden, Essex, has accepted a unanimous invitation to the pastorate of the church and congregation, Broadmead, Bristol, and proposes entering upon his stated labours at Midsummer next. Mr. Haycroft will leave his present scene of duty amidst the deep regret of a numerous and prosperous church and congregation, who are devotedly attached to his person and ministry.

RECENT DEATHS.

REV. J. BIRD.

The esteemed pastor of the baptist church at Hammersmith entered into rest on the 27th of January. Mr. Bird had been laid aside from labour three weeks; but his disease being one from which he was accustomed to suffer at that time of year, no apprehension of his death was excited till, in consequence of the functions of the heart being interrupted, the event took place almost suddenly.

MR. JOSEPH WICKENDEN.

This venerable servant of Christ, whose departure took place at Leamington, Warwickshire, December 29, 1847, was born at Lynington, Hants, April 26, 1763, of eminently pious parents, whose faith each of their children

have followed. In the year 1780, being then seventeen years of age, the subject of this brief notice made a public profession of his faith, joining the church (under the pastoral care of Mr. Lacey) meeting at Portsea, where he remained until dismissed to the church at Maze Pond, London. In the ministry of the Rev. James Dore, their pastor, he took a deep interest, and was by it built up in the faith of Jesus. After Mr. Dore's death, Mr. Wickenden lived for a considerable period at Brentford, assisting the baptist church with which he was there in communion in carrying on the worship of God. For the last twelve years he resided at Leamington, "bringing forth fruit in old age."

He was singularly distinguished by kindness of disposition, cheerfulness under every variety of circumstance, and an ardent attachment to the works, the ways, and the house of God. His end was peace. The appropriate text selected by his esteemed pastor, the Rev. Octavius Winslow, was Job v. 26, "Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season." Oh, to be "followers of them who through faith and patience now inherit the promises."

MR. H. POCKOCK.

On Wednesday, December 29th, died at Melksham, Mr. Harry Pocock, aged seventy-seven years. He was baptized and added to the church in Melksham in 1801, and was elected to the office of deacon in 1825. His wife, Mrs. Esther Pocock, who commenced her public religious course contemporaneously with her husband, was called to her eternal rest several years since, having died in 1836. As a Christian, a member of the church, and a mother, she was held in high esteem; and to her holy example, tender concern, and fervent prayers, several of her children look back with grateful interest, as the means, under God, of their spiritual benefit. When deprived of this valued partner, Mr. Pocock deeply felt his great earthly loss, but it is thought that this heavy trial was graciously sanctified, and that his last days, which were spent in comparative seclusion from worldly engrossments, were his best days. In the illness which preceded dissolution, he manifested much submission to the divine will; his peace was ever sought in reliance on the atoning work and faithful promises of the Lord Jesus Christ, and he expressed a lively solicitude for the eternal salvation, as well as the temporal welfare, of his numerous posterity. His sons and daughters, with their partners and offspring, constitute more than a hundred individuals. Of these, several are walking in the ways of the Lord, and some are active and useful in his service. May each of the descendants of our departed friend have grace to say, "The Lord is my

strength and song, and he is become my salvation; he is my God, and I will prepare him a habitation; my father's God, and I will exalt him."

MRS. MILLER.

Mrs. Mary Miller, the wife of Mr. F. Miller, baptist minister, late of Cranfield, Bedfordshire, died at Oakham, Rutland, December 29, 1847, aged eighty-two. She joined the particular baptist church at Spalding, July, 1791, then under the pastoral care of the Rev. J. Craps. She always filled up her place in the house of God and the table of the Lord. Although she passed through many scenes of trial and affliction, yet she persevered in an honourable profession of religion unto the end of her days. For the last six months she was confined in the house, and the last two months to her bed. She was a great sufferer, but quite resigned to the will of God, often saying she longed to be gone and be with Christ, which was far better. Her end was peace.

MISS HESNAMAN.

Miss Elizabeth Hesnaman was a native of the town of Appledore, North Devon. There she began and there she ended her valued life. She descended from a reputable family in Devon. Her father, Capt. Thomas Hesnaman, was for many years a seafaring man, having the alternate command of several large trading vessels. I cannot exactly say the date of her birth, but at her death, which took place December 31, 1847, at about an hour before midnight, she must have been about seventy-seven years of age. Her mother was pious, an independent, and, according to her views, dedicated this first of five daughters (two of whom only survive) to God by sprinkling. Her mother departed at an early age, and left her children young. The subject of this account was I believe about fifteen years of age. She was naturally short-sighted, and a severe attack of the small-pox rendered her sight more defective. At the early age of seventeen she commenced a school, in which occupation she continued up to within a short time of her death. She was qualified, had it not been for her constitutional nervousness and timidity, for a much superior school than that she attempted. She however gave the first rudiments of education to no less than three generations, and we can scarcely converse with any of the older inhabitants of the town, who have not at some period enjoyed her instruction, and whose children and grandchildren have not been under her care. She always refused to teach the church catechism, and I believe never lost any one's confidence or support on account of it.

With regard to her religious character,

that was sterling. Whoever might be carried away with the vanity or novelty of new opinions or systems, she was not. Having set her foot on the scriptures, there she remained, and was as immovable as a rock. Yet she was no bigot; her candour and sympathy to all who loved the Saviour was decided. At what period of her life she was brought to Christ I know not. Being religiously educated, and always enjoying a gospel ministry, the work on her heart was probably gradual. During the whole period of her Christian profession, she seldom expressed confidence in the safety of her state, but her life and conversation was a standing evidence of the genuineness of piety in her heart. About the year 1800 her attention was directed to the subject of baptism. At that time the baptist denomination was not known in the district; our principles were not understood, and consequently were misrepresented. There was a gentleman and his wife in the neighbourhood, the late Mr. John James, brother to Mr. Isaac James, late tutor at Bristol Baptist College. But our friend always attributed her convictions on the subject to the scriptures alone. There was no baptist minister or baptist church with which she could associate. She had a friend at Devonport whom she visited occasionally, and there she heard the late venerable Isaiah Birt, then in the prime of his days; was attracted by his preaching, and I believe on her next visit, about 1801, proposed herself for baptism and church fellowship, and was admitted to both ordinances by Mr. Birt. The baptism, as soon as it was known at home, produced no small stir among all classes in the town, and the most unbounded astonishment was created. It was said she had "been to Plymouth, and renounced her baptism, and had been dipped!" but no one doubted the rectitude of her motives. No one had ever before ventured to examine the scriptures on the subject, and abide by their decision. The aged, respected, and beloved pastor of the independent church, seemed inclined at first to be much displeased with her, but this was soon buried in oblivion. She was the first; two of her sisters some years afterwards followed her example; another would, had she lived, and the other still remains a consistent member of the independent church. As there was no baptist church in the neighbourhood, she had occasional communion with the independent church, until a baptist church was formed in the town, to which she then attached herself.

It was but a few years after her baptism, when another ventured to follow in the same path. This was a young female about twenty years of age, who had endured opposition from her friends, was sent to Brixham to be kept out of the way of the dissenters, but was baptized before her return by Mr. Roberts, late of Bristol. That female is the wife of

the writer. A few years afterwards he also followed the same course; travelled to Exeter, and was baptized by Mr. Edmonds, now of Cambridge, in company with our late dear friend's youngest sister. The writer and his wife had a wise counsellor in our deceased friend. Her piety was so sterling, and her judgment so sound, that the words of her lips were always instructive. She was able to reprove, and we could say of her reproofs, "faithful are the wounds of a friend." We have both had reason to be grateful to God for her acquaintance. There was not much incident in the general life of our dear friend. For several years past she had been afflicted by erysipelas, but though she endured great pain in consequence, she had never been confined to her bed, till the last week of her life. December 24th she was helped up stairs, and then said she should never come down again, and so it proved. I have received from her niece some account of her dying moments. Those who were about her esteemed it a privilege to listen to her conversation, and witness the entire resignation of her soul to the will of her Lord. I cannot do better than give an extract from this interesting letter.

"On the day she kept her bed, she was a good deal agitated and distressed in mind; she would however at any time talk of death with composure; and it was not long before she would gratefully and joyfully speak of the loving-kindness of the Lord. At one time in particular, when asked if Jesus was precious to her soul, and if she could rest securely on him? she replied with great emphasis, 'Yes, yes.' The day before she died, her sister in the morning remarked to her, that she had had a painful night. 'Yes,' she said, 'but,

'From sorrow, sin, and pain,
I soon shall be set free;
And perfect love and friendship reign
Through all eternity.'

She then repeated, 'perfect love, perfect love.'

"During the last night of her life she requested the person who was sitting up with her, to give her some water. After she had taken it, she said, 'Whosoever drinketh of the water that I shall give him, it shall be in him a fountain of water, springing up into everlasting life,' and repeated 'everlasting life!' These were her last words. She neither moved nor spoke afterwards. Surely every one that knew her may be permitted to mourn that her eminently valued life is ended; at the same time, who but must rejoice that from sorrow, sin, and pain she is indeed set free; that she has entered into that perfect love and friendship of the skies, joys innumerable, and eternity stamped on all!"

In contemplating the consistent life and peaceful death of such a friend, who but must say, "Let me die the death of the righteous, and let my last end be like hers?" J. H. M.

MRS. UPTON, SENIOR.

Died, January 24, 1848, Mrs. Martha Upton, relict of the late Rev. James Upton of Church Street, Blackfriars. This venerable saint completed her ninety-second year on the first of January in the present year, having survived her husband thirteen years. She was baptized by the Rev. John Davis of Waltham Abbey, January, 1781, and was dismissed from the church there when her husband became pastor at Church Street in 1786. During her protracted course of Christian profession, she was in all the relations which she sustained, a most exemplary pattern of pious excellence, although her deep humility, combined with a constitutional timidity, frequently prevented her enjoyment of the peace and confidence which she might scripturally have indulged. The years of her widowhood were much cheered by the kind arrangements made for her temporal comfort by the Church Street friends at the time of Mr. Upton's death, and by those of other friends who voluntarily and liberally came to their assistance when some difficulty was found in maintaining them. By these kind and liberal attentions she was enabled to finish her days in the dwelling which with her late husband she had occupied more than forty years. She retained her mental and physical powers to a wonderful degree, and at length calmly and almost imperceptibly "slept in Jesus." She was interred with her husband in Bunhill Fields; and her funeral sermon preached by the Rev. G. Cole, the present pastor of Church Street, from Hebrews xiii. 14.

MRS. SARAH FLANDERS.

Sarah, the affectionate wife of Matthew, and mother of the Rev. M. W. Flanders, was born at Little Staughton, in the county of Bedford, in the month of January, 1791. It is not known by what means, or through whose instrumentality she became the subject of saving impressions; but it deserves to be recorded that she became a member of the baptist church in her native village, then under the pastoral care of the Rev. J. Knight, at the comparatively early age of seventeen. From that time till her death, a period of forty years, Mrs. F. was enabled to adorn her Christian profession by a life of undeviating consistency. For some years prior to her decease, her path was one of peculiar trial—rough and thorny; but she was mercifully kept from sinking. In the midst of the storm and the tempest she was generally calm, and sometimes even cheerful.

In the autumn of last year Mrs. F. was visited with a severe attack of a dreadful fever, which, like a fell destroyer, hurried many of her neighbours to the silent tomb, sparing neither age nor sex; and although

the means employed were so far blessed as to produce a partial recovery, this distressing malady left her in such a state of weakness as to induce the fear that she would not be able to struggle through the winter. On the sabbath immediately preceding her decease, it became evident to all around her that she was rapidly sinking into the arms of death. Monday passed, and "the weary, worn out wheels of life" still moved. On Tuesday evening, January 25th, about three hours before she drew her last breath, and just after the arrival of her eldest son, she told her beloved pastor, the Rev. T. Robinson, that she had "a good prospect." At a later period, she faintly exclaimed, "Happy! happy!" and attempted to give expression to her feelings in the closing language of the Apocalypse: "Come, Lord Jesus, come quickly." Utterance failed, and her ransomed spirit winged its way to a brighter and happier world. Thus calmly and peacefully terminated the pilgrim life of another of "the excellent of the earth." M. W. F.

MRS. MARY BOMFORD.

Died at Evesham on Saturday, January 29th, 1848, Mary, the wife of Mr. John Bomford, in her thirty-ninth year. She was a woman of distinguished piety, and was endeared to a large circle of friends by her benevolent and amiable character. Her loss to her numerous family, to the church of Christ, and to the town will be long and severely felt. Her death was improved by her pastor, the Rev. A. G. Fuller, to a very crowded and sympathizing auditory.

MR. T. D. KNIGHT.

Died on Lord's day, January 30th, Thomas Dunscombe Knight, aged seventy-two. He was connected with the baptist church at Battersea, Surrey, for fifty years, during the last five of which he filled the office of deacon. "He was a faithful man, and feared God above many."

MR. W. STAPLEDON.

On the same day as Mr. Knight, and in the same house, died also his son-in-law, William Stapledon, aged forty-eight. He had been a member of the church at Battersea about nine years, but a few months ago, having removed to Pentonville, he was dismissed to the church meeting in Vernon chapel.

MRS. HALL.

Died 1st of February, 1848, at Carlton, in Bedfordshire, in the twenty-seventh year of her age, after a painful and protracted affliction, which she endured with much

patience and Christian resignation, Mrs. Hall, wife of the Rev. G. Hall, baptist minister of the above place.

MISCELLANEA.

PROFITS OF THE BAPTIST MAGAZINE.

The half-yearly meeting of the proprietors of this magazine was held on the 14th of January, when the following sums were voted to widows of baptist ministers. The initials alone of each widow are given, with the name of the contributor by whom she was recommended.

Recommended by

E. M.	Rev. John Mills	£4
S. W.	Dr. Cox	3
E. C.	James Puntis	3
A. M.	Thomas Swan	3
J. E.	John Jukes	3
J. F.	H. W. Stembridge	3
M. A.	J. H. Hinton	3
A. D.	Henry Betts	3
A. M.	Eliel Davies	3
C. F.	George Pritchard	3
A. P.	George Pritchard	3
H. P.	Stephen Price	2
E. R.	James Richards	2
J. W.	Daniel Davies	2
S. D.	James Richards	2
R. E.	J. W. Evans	2
M. C.	Thomas Morgan	2
M. J.	David George	2

THE REV. E. WEBB.

The Rev. Edward Webb having resigned his pastoral oversight of the baptist church at Cheddar, December 25, 1847, to take charge of the church at Tiverton, the church at Cheddar presented to him Kitto's Biblical Cyclopædia and several other useful works, with the following inscription:—"Presented to the Rev. Edward Webb, from the baptist church at Cheddar, as a small, but affectionate testimonial of their deep sense of his sincere and enlightened piety; of their obligation to him for his faithful, acceptable and unwearied efforts in the promotion of their welfare, during a pastoral oversight of eight years at Cheddar."

LONDON SOCIETY FEMALE ORPHAN INSTITUTION, PARK STREET, ISLINGTON.

The Committee of this estimable institu-

tion, founded in 1830, for the maintenance and education of the orphan daughters of gospel ministers, an account of which may be found in our last year's Supplement, has just issued an

Appeal to all the Congregational and Baptist Churches, and their pastors, in London and its vicinity:—

At the election of candidates to this excellent institution, in October last, a very strong effort was made (which proved unsuccessful) to introduce the orphan child of one whom the Lord graciously made the founder of the London City Mission. There was, also, another unsuccessful candidate, the orphan daughter of one who had been a minister in the Baptist Home Missionary Society, and had laboured diligently and efficiently in his Master's vineyard, until he was called to his heavenly home. These two men of God have left behind them orphan children, whose situation loudly calls for the sympathy and help of the Christian church.

So peculiarly pressing are the cases of the orphans of evangelical ministers, that the members of committee are grieved that the funds of the Orphan Institution are not sufficient to admit all the applicants; and, immediately after the last election, the committee met, and came to the unanimous resolution, of making an appeal to each and all of the congregational and baptist churches, and their pastors, in London and its vicinity, or elsewhere, to raise a small sum each, which would enable the committee at once to proceed to an election, and thereby give another opportunity for an effort to introduce the before-mentioned orphans into the institution. If even the small sum of £2 could be obtained from each individual church, the object would be easily and fully accomplished, and a merited mark of respect be shown to the memory of good men, who when living were esteemed very highly for their works' sake.

Christian churches and pastors, come forward! and by your benevolence and your influence, visit the fatherless and widows in their affliction. Come forward! and take up these lambs in the arms of your protection, and lay them in the bosom of your Christian compassion. Come forward! and the blessing of Him who is the Husband of the widow, the Father of the fatherless, and the Stay of the orphan, will rest upon you!

CORRESPONDENCE.

CHAPEL DEBT EXTINCTION.

To the Editor of the Baptist Magazine.

MY DEAR SIR,—Many months have elapsed since any public demonstration was made in

your magazine on the subject of our chapel debts; not it is hoped from any indifference to the matter, nor from a fatal habit of procrastination, but rather from the absence of a well-concerted plan, effectually to remove

this "most humiliating" and exhausting incubus.

It is desirable that churches should attain this object by their own independent exertions, at the same time availing themselves of such measures as are calculated to facilitate the process.

Omitting any allusions to the propositions which have appeared in your pages, the respective merits of which can be compared, but which do not appear to have been brought into practical operation except on a very limited scale, I would merely submit to your readers a brief exposition of a plan which I think eminently adapted to effect the important object now contemplated, and which is free from the conclusive objections to which they are open. It is by a system of **TERM-
NABLE ANNUITIES**.

We will assume that four per cent. is a rate at which ample funds could be raised for this object. The present value of £1 per annum at four per cent. for a period of twenty-one years is rather over £14—£14 0s. 7d. exactly. The present value of £5 per annum (the amount now paid for interest only, without redeeming a fraction of principal) is therefore £70. Increase the payment from £5 per annum (the amount now paid for interest alone) to £7, and you have £98 as the present value of the payment of an annuity of £7 per annum for twenty-one years. To make this matter more intelligible to those unacquainted with figures, we will say, that if a party has £98 to lend to be repaid in twenty-one years by equal annual instalments, and wants to make four per cent. of his money in the meantime, then £7 per annum is the proper sum which he should receive back. This plan is simply that which is followed in all calculations affecting assurances, annuities, and the various other affairs of life in which the payment of interest for money lent is an element of calculation. The following sketch will it is hoped still more forcibly illustrate the position.

A chapel is in debt on mortgage £500. On this is paid £25 per annum for interest alone, and this £25 per annum must be paid for ever unless the principal is paid off. In twenty-one years £525 will have been paid for interest, and the chapel debt just where it was—still £500.

On the plan proposed, the payment would be annually, principal and interest for twenty-one years, £7 3s. 4d. per cent., or in the gross, £752 10s. The difference is then,

At present. Debt.....	£500		
21 years' interest.....	525		
Proposed. Debt and interest....		£1025	0 0
		752	10 0

Saving to the chapel, supposing
the debt to be paid in 21 years,
by the proposed plan.....£272 10 0

This saving is effected, and yet the investment pays four per cent., by the difference between

£7 3s. 4d. the amount proposed, and £4 the rate of interest assumed as a sufficient inducement for capitalists to advance money, or £3 3s. 4d. per annum being immediately lent out again on the same terms; in other words, the value of £15 16s. 8d. per annum (five times £3 3s. 4d.) accumulated for twenty-one years at 4 per cent. is £500—indeed, a trifle more.

The plan resolves itself into this; that in place of paying to a large number of private mortgagees an amount of *interest* hardly to be borne, that a society be formed to raise within a period of two or three years a capital sufficient to liquidate the whole of the chapel debts. The chapels increasing their payments for a period to be chosen by themselves. Any other than twenty-one years will answer the purpose as well, so far as the principle suggested is concerned; being themselves the accumulators of the excess of payment, instead of being for ever feeders to the power of capital. The expenses of such a society need be but very small, and these could be more than covered, and even the suggested profit of four per cent. greatly increased, by combining the operations of the society suggested with other most important objects which need not be enumerated here, though equally allied to the interests of Christians.

This subject has been under the consideration of an experienced accountant, Mr. Campbell, of Trigon Road, Kennington, who is willing to offer full explanation of the working of the plan, and to assist in carrying it out, which may be effectively realized by that zealous co-operation which the urgency of the case demands from our ministers and churches.

I am, my dear sir,

Yours truly,

J. R. QUINTON.

4, Howley Villas, Maida Hill West.

EDITORIAL POSTSCRIPT.

In the *Missionary Herald*, a paragraph will be found on the financial state of the Baptist Missionary Society, which we hope will not be overlooked. It may be proper to add that none of the arrangements which have been thought of for increasing the efficiency of the executive are in such a state of maturity as to warrant a reference to them in print. There are rumours in circulation we are aware; but we can assure our friends that if they rely upon them, they are likely to find eventually that their confidence has been misplaced.

Mr. and Mrs. Buttfield, who with the concurrence of the committee of the Baptist Missionary Society have retired from Belize, arrived in London on the 21st of February.

THE MISSIONARY HERALD.



COLOMBO, CEYLON.

ASIA.

CALCUTTA.

On the eighth day of December last, Mr. Thomas wrote in haste, the mail being about to leave, and the pressure of his usual duties being increased by the illness, and consequent absence from the office, of one of his principal assistants. The mail from London had arrived the day before, and brought intelligence the effects of which were disastrous to some mercantile establishments. Mr. Thomas gives the following information :—

The "Haddington," with the London Mail, came in yesterday, and sad indeed is the commercial news it brings. The arrival of the previous mail was followed by the immediate failure of several of the Calcutta firms, and more have now gone. What will be the end of these things? Oh, what a relief to think that God's government is stable, as well as wise and just, and to feel the assurance strong, that he will overrule these terrible events for the ultimate good of man.

I am not aware that the extensive failures among the mercantile houses in Calcutta will directly affect us; indirectly they probably will, in some measure, but I hope not to any great extent. Perhaps we shall suffer as much in the decrease of local contributions as in any thing.

Our esteemed friends, Mr. and Mrs. Sutton, from Cuttack, are here; their passage is taken in the "Wellesley," which is to sail next sabbath day. Mrs. Yates and Dr. Yates's two daughters, leave by the same vessel. I feel confident you will show our dear brother Sutton every kindness, and will no doubt be delighted with his company. He possesses a true missionary spirit. As to Mrs. Yates and

daughters, I feel confident you will do what you can for their comfort and welfare, for the sake of the honoured dead.

The association meetings were held in Calcutta last week; the services were solemn and, I trust, profitable, the reports from the churches afflictive, the decrease greater than the increase. What will be the result when the letters from all the stations come in, I cannot say, but hope there will be a balance in favour of the churches. Latterly there have been repeated additions to some of the churches, and more are expected. On the other hand, there is much, very much, to try, and to urge all to pray, "Revive thy work, O Lord." Brother Pearce is just gone to the Lakhyantipore station, where trouble has sprung up. He expects to return on Monday, and on Wednesday he and brother Wenger, and their families, intend to start for the Barisal district. They expect to be away six weeks, or more. Brother Page has started in another direction. May all our dear brethren be guided, protected, and abundantly blessed, in their missionary tours. I must manage somehow to have a few days on the river, but when or how to secure this little relaxation I really know not.

BENGAL BAPTIST ASSOCIATION.

The sixth Annual Meeting of this body having been held at Calcutta on the 29th of November and three following days, the Calcutta Oriental Baptist for January gives an account of it which will undoubtedly be acceptable to our friends.

The delegates assembled on the evening of Monday, November 29th, at the Lal Bazar Chapel, at which place of worship the introductory prayer meeting had been appointed to be held. The acting pastor, the Rev. J. Thomas, presided; brother Morgan of Howrah prayed, after which the circular letter, prepared by brother Williamson of Birbhum, on "the Duty of our Associated Churches in regard to the cause of God in this country," was read, unanimously adopted, and recommended for publication with the records of the meeting and of the Association. It was impressive and affectionate, a composition well fitted to awaken prayerful and active desires among the members of the churches, that the "saving health" of the gospel might be known and its influence spread in this heathen nation. We forbear particular notice, as the letter itself will be in the hands of the

greater part of our readers shortly. The services were closed with prayer by brother W. H. Denham of Serampore.

The following morning was spent in the usual routine of business; brother William-son of Birbhum was appointed moderator for the year 1848, and was requested to preside over the ensuing meetings. The letters from the churches were read; the statements were less encouraging than those of the preceding year, though perhaps the churches are not in a less prosperous condition: much good appeared to have been wrought in many localities; still the numbers failed to show the proportionate and hopeful increase we had been led to anticipate—it must, however, be remembered that the churches at Jessore, Dacca, Cuttack, and Balasore omitted to forward the usual letters, so that even now we are unable to give the statistics of the denomination for the last year. Two churches, one at Dum Dum, the other on the borders of Bengal—Berhampore, Orissa, solicited union with the Association, which was cheerfully granted. The brethren at the last mentioned station begged to call the attention of the Conference to the circumstance of the government peons wearing their badges and exercising their authority at idolatrous festivals “*when off duty*,” and, secondly, to the subject of dissenters’ marriages and general registration. A statement in a letter from one of the churches led to a conversation on absentee members, with especial reference to those of our native Christians, who are or may be employed as teachers in schools, where the “Church catechism” is the medium of religious instruction. It was the opinion of the Conference that for any of our members to be thus employed, teaching sentiments which we cannot in conscience regard otherwise than unscriptural and erroneous, is a violation of the principles of the New Testament of our Lord and only Legislator, Jesus Christ.

In the evening the Conference was resumed. The meeting was held at the Circular Road Chapel. The details, though depressing will not, we are assured, fail to produce many and salutary effects. The state of the churches received a careful, prayerful, and patient examination. The practical experience of the missionary ministers and delegates enabled them successively to point out and to lay before the meeting some of the causes which for the present retard the work in India. Trials were specified which inevitably attach themselves to all infant communities gathered from among the heathen, and from which the apostolic churches were not exempted, and others which are peculiar to the condition of the people of this country. A union of mind and sympathy, of hopes and fears, had brought the members of this Association together. Common labours connected with similar trials, difficulties, and disappointments, affected

them all; that so many good men were brought together and led to consider the low state of religious feeling in India and the spiritual destitution of the people, is to us a token for good. The language of the speakers betrayed no lack of confidence in the promises of God, nor of the assurance of the ultimate success with which the Most High would crown their united labours; the details were, as we have observed, affecting, yet associated and brightened with a strong and generous emotion, a proof we trust that God is with us as a people, and will pour out his Spirit and revive his work in the churches. Among the topics to which the subject gave rise, were the following: Do our people walk in the fear of God? How is it with them and with ourselves in respect of home-religion? Do we realize our ministry aright, preaching *what we ought* and *as we ought*? Are we, the ministers of the churches, alive to the claims of the generation around us? Let us “examine ourselves,” and seek to awaken our churches to these claims. Have we taken these things into consideration on our knees? If we have not, let us do so without delay. Circumstances at present tend strongly to impress us, though the causes be felt and are in a measure understood, we rather admit them than seek to meet them from the resources available to the Christian church. Prayer is able to call forth new forces, and lead to vigorous and efficient exertion, to give new strength to act and suffer in the Saviour’s cause and for the Saviour’s sake. The propriety of each pastor laying these topics before his people was affectionately suggested. The moderator closed with prayer.

At the business-meetings letters were read from brethren Stevens of Maulmain, Brown of Sibságar, Assam; Parsons of Monghyr, Phillips of Muttra, and others. On the subject of education a paper was read from Messrs. Denham and Marshman of Serampore. Resolutions were passed congratulating brother Sutton on the completion of his arduous undertaking, the translation of the whole bible into the Oriya language—expressing thankfulness to the God of all grace for continuing life and health to his servant—and sympathizing with him under the circumstances which render his return to his father-land necessary.

Thanks were also forwarded, through the secretaries, to the editor of this magazine for the superintendence of its interests during the past year, requesting him to continue in this labour of love: the brethren were urged to make strenuous efforts to increase its circulation. One hundred rupees were given from the profits of the sale of the magazine, and one hundred more from the funds of the Association, toward defraying the expenses of the Bengálí Upadeshak.

The religious exercises were characterized by a spirit of devotion; brother J. C. Page

preached the Association sermon in Bengali, from Canticles iv. 16; and brother Sutton delivered a farewell address from 2 Cor. xi. 14; it was full of Christian counsel, and admirably adapted to the condition of the churches during the past year. The closing meeting was in the Bengali languages. Brother Lál Chánd prayed, Hárádhán of Birbhum, read the circular letter, and Rám

Krishna, of Intally, closed with prayer. Brother Williamson invited the ministers to hold the next annual meeting at Sewri, Birbhum, which was accepted. Brother Morgan was appointed to write the circular letter, brethren Pearce and Denham were re-appointed secretaries, and the whole of the services closed with prayer by brother Leslie.

MONGHIR.

The removal to a better world of a Christian teacher who had charge of one of the three "Bazar schools," has rendered it necessary to close it. Mr. Lawrence gives a pleasing account of the deceased.

He died about a month ago, after several months' illness, which he endured with much Christian resignation. He was for many years a member of the church, and I am not aware that he was ever brought under censure for inconsistent conduct. At the close of life he expressed his thankfulness that it had pleased God to call him out of heathen darkness into the light of the gospel; his entire acquiescence in the will of God concerning him; and his sole confidence in the Lord Jesus Christ as his only Saviour. He may be regarded as one of the fruits of the bazar schools, for it was while teaching in one of these schools as a heathen Lorlor, that he became acquainted with the way of salvation, and was led to accept of Christ. One of the two Christian teachers still employed is another instance of the same kind. So that the bazar schools, at this station, have not been without fruit, which, I hope, will appear to the glory of God in the great harvest of the world.

Since the early part of November brother Parsons has been from home. He first spent three weeks, or more, at Bháulpore, and

afterwards about fourteen days in another direction. He returned home on the 14th instant. I am thankful to say that he, Mrs. Parsons, and their little boy, are quite well. Next week I hope to go out for a month itinerating in the villages to the south of Monghir. Our native preachers, Nainsukh and Sudin, have both been ill with fever. The former has been to Patna for a change, which I am happy to say has been beneficial to him. He has just returned much better, and I hope he will be able to accompany me on my intended journey. Sudin is still very weak through the fever, and unfit for work, but I am thankful to say, he is better than he was. Shujatali is still here, but he is often ill, and very infirm, so that he is unable to do much. Huridas is a very old man, and has become superannuated, so that it is but very little that he can do as a preacher among the heathen. Thus, while we have reason to be thankful that our native preachers have been spared, we have also to lament that their labours have been much hindered by sickness and infirmities of old age.

CEYLON.

At the commencement of the year, Mr. and Mrs. Davies were both suffering from indisposition arising from unhealthy weather and exhausting labour, and were about to visit some of the colder districts in the interior. Mr. Dawson, who was in Colombo, was to occupy Mr. Davies's post during his absence. Mr. Davies states that he has been much gratified by some of the converts who were baptized in the latter part of eighteen hundred and forty-seven; that in some of the districts a spirit of inquiry appears to be excited; and that a few of the children, in some of the schools, appear to be under serious impressions. He mentions two encouraging cases.

The first is that of a young boy, who attended our school at Yackadurra, a sub-station of Byamville. The people of this village had been lamentably debased by su-

perstition and ignorance; but a few years ago we began to preach the gospel to them, and opened a school for their children, and this boy was one of the scholars. He learned

to read in a short time, and from his bible and his teacher he soon acquired a knowledge of the elementary truths of Christianity; but he was particularly interested in the life of Jesus Christ, which seems to have made a deep impression upon his mind. He had felt a strong desire for some time to make a public profession of his love to the Saviour, but for some reason had never expressed it. At length he was taken ill, and all means of his recovery were tried in vain, which greatly distressed his parents. One day he said to his father, "If the Lord, who has given me to you, intends to spare my life, he will bless some means to heal my sickness; if not, he will take me to himself by washing me in the Saviour's blood." As he grew worse, he often repeated that Christ who had died on the cross, would pardon his sins, and take him, although a little heathen boy, to heaven. The missionary had once told the children in the school how the children in England collected money to send the gospel to the heathen; from that time this boy began to lay by his quarter farthings, which at the time of his illness amounted to fourpence. One day he told his parents of this money, and wished them to give it to the missionary cause, saying, although it was very little, yet it was all he had, and God would not despise it. A short time before his death, his uncle came to see him, and entreated his father to have devil ceremonies performed for his recovery—the last resource of the Buddhists; but when the boy heard of it, he firmly prohibited any thing of the kind being done, saying he was in God's hands, and if it did not please God to spare him by proper means, he had no confidence in the healing powers of the devil or his priests.

This was a noble triumph of faith in a heathen boy, for it is a common thing for men who have faith to overcome all other difficulties, to yield on occasions like this. All their early impressions suddenly gain a giant's strength; all their relatives and friends excite their fears to the highest degree, so that they eagerly perform ceremonies in sickness, that they would despise in health. A few hours before his death, he sent for all his schoolfellows, and told them he was going to heaven, and exhorted them all to believe and obey the same blessed Saviour, that they might soon follow him to glory. His death produced for a time a strong sensation in the village. The people all talked of it with wonder. They said they had never seen a person die in this manner before. Its influence has been most salutary in confirming the faith of the converts in that place. This was the first Christian's death in that village.

The other is the case of a very old man, a member of the church at Byamville. In his early days he had been a Buddhist priest,

but renounced the yellow robes while he was a young man, and became a nominal Christian and a Goot schoolmaster. In process of time he met with Mr. Chater, who explained to him the nature of Christianity, and urged upon him the necessity of a change of heart. This was the means of leading him to genuine repentance, and earnestly to seek an interest in Jesus Christ. Soon after Mr. Daniel's arrival he was baptized, and appointed teacher of a school at Byamville, which office he held for about sixteen years. In the year 1839 he was sent by the late Governor Mackenzie to ascertain the spiritual condition of the Veddass—an uncivilized and very wretched tribe in the interior—and having spent a few months among these people, amid many privations and perils, he returned to give an account of his mission. His excellency expressed himself highly satisfied with the information he communicated. He always manifested more zeal for the Redeemer than the majority of his fellow Christians in this country, and frequently went among his neighbours explaining to them the gospel, and exhorting them to believe in Christ. Having been a priest, he was well able to expose the absurdities of Buddhism, as well as the popular superstitions, and this he frequently did with good effect. His last illness continued for several months, during which time he enjoyed in a high degree the consolations of the gospel. He frequently spoke to those about him of the blessedness of being a Christian—his not being afraid of death—and of the love of Christ in saving one so unworthy as himself. He also dwelt with peculiar pleasure on the conversations which he had with Mr. Chater, Mr. Daniel, and other brethren, and experienced intense happiness in anticipating the time when he should meet them all in heaven. A short time before his death, his son said to him in the presence of a great number of friends and relatives, "Father, now tell us in your dying moments what you think of the Christian religion." To which the old man replied, in a very emphatic manner, "I cannot express the happiness I now feel. Christ is a most blessed Saviour. I shall soon be in heaven. I would not now exchange the Christian religion for a thousand worlds." While he was thus addressing them his soul departed. The Singhalese are accustomed to such solemn hypocrisy, that they place no confidence in the most sacred testimony of one another through life; but they are greatly influenced by the declaration of a dying man. They see that worldly interest cannot then have much weight, and that if any testimony can be relied upon as sincere, it is that which is given on a death bed, consequently this impressive testimony of the old teacher has not only confirmed and strengthened the faith of the believers, but led the whole village to confess the superiority of the Christian religion. It has had a very beneficial effect upon the neighbourhood generally.

A GENERAL MEETING.

In the early part of the year I proposed holding a yearly or if it should be found useful a half yearly meeting of all the native helpers and converts, for the purposes of consultation, prayer, and exhortation. The want of some means of mutual encouragement, of exciting one another to renewed zeal, of giving an opportunity for cultivating and manifesting brotherly love, and of creating a more decided devotional spirit in the churches, was much felt, and I thought a general meeting of this kind would in some measure answer the end. The first meeting was held at Byamville about the middle of the year, a short account of which you have already received. The second meeting was held at Kottighawatta, on the 15th of December. The previous days had been very rainy, and much of the country was inundated, yet the chapel, which is the largest we have, was well filled. There could not have been less than 500 persons present—the largest Singhalese

congregation I have ever seen. Several of the native preachers spoke very warmly, and several others engaged in prayer. The people were remarkably attentive, and seemed to take deep interest in the proceedings. I have often felt greatly dispirited in my labours, but on this occasion I experienced an unusual sense of the divine presence, and a confidence that God was in our midst, and that he would bless us and revive his work. Some members from all the native churches were present, and after the public meeting we partook of the Lord's supper together. Two of our European friends who went over with me from Colombo, expressed themselves highly delighted with the conduct of the people. I hope the good effects of the meeting will be permanent, and may God cause his Spirit to work amongst us. It is impossible for any candid mind to become acquainted with the scenes and characters with which we are familiar, and to expect any great change to be effected by any power less than that which is divine.

WEST INDIES.

TRINIDAD.

The following narrative, furnished by Mr. Cowen, containing the history of a negress named Maria Jones, who was formerly stolen from Africa but is now an esteemed member of the baptist church at Port of Spain, will afford pleasure to many of our readers. It is one of many cases which afford evidence that missionary labours are not in vain.

The humble individual who is the subject of the following sketch is, at present, a much esteemed member of the baptist church at Port of Spain, Trinidad, and an ardent follower of the dear Redeemer, whom she most passionately loves. For a long period of her existence she was far from righteousness, and a stranger to the grace and love of the Saviour. The greater part of a life of threescore years and ten was spent in physical and spiritual bondage. From both she was rescued about the same time, being a poor blind slave in every sense till about the date of West Indian emancipation. Very early in life Maria was stolen from her parents on the west coast of Africa, by some inhuman wretches, while playing in the bush not far from their hut. She was then about seven years old, yet she distinctly recollects the occurrence, and many other circumstances of her infantile state. From the land of her fathers she was transported to the island of St. Vincent, where she was sold from the abominable slave ship, to the captain of a small trading vessel, and with

whom she commenced her career of suffering and degradation as a slave. She was sullen and self-willed for a length of time, and did not understand why she, who was free and happy in Africa, should have been so uncereemoniously torn from her parents at that tender age, and deprived of the liberty she then enjoyed. During the absence of her master from home, Maria used to indulge her volatile disposition as most children of her age are wont; for which she was invariably most severely punished on his return. She possessed an indomitable spirit, which was not easily brought into subjection; and which, indeed, was never entirely tamed, till brought under the influence of the grace of Christ. All through her life of slavery she manifested a comparatively strong, independent mind, and would frequently give expression to sentiments and feelings which proved she did not tamely submit to the yoke imposed upon her.

For a few years she remained the unprofitable slave of her first owner, but was afterwards sold to a Trinidad planter, by him

placed with his other negroes in the Palmiste estate, and with them driven to her daily toil in the cane piece. When she arrived on this estate, she was placed under the care of a young Scotchman, who was then manager on the property, and just commencing his career as planter. Often has Maria contrasted her condition with his, since emancipation. She, a poor worn-out negress, after a life of unrequited toil, and entirely destitute of any provision for old age—while he, in the same period, from the humblest commencement, rose to the possession of several valuable sugar plantations; but then she would add, "I more rich than he for a that; he poor blind buckra sinner, while Father make me rich for ever." This man was not over cruel to the slaves under him. Discerning in Maria a noble independence of character, not often manifested by poor, crouching, timid, and overawed slaves, he relieved her from the labour of the cane piece, and employed her in washing and other domestic duties. This may also have been an act of policy on his part, lest she should cultivate a similar spirit in the gang, as he had discovered in her. While it was confined to one, he was in no way alarmed; indeed, he often took pleasure in holding converse with her, and to him she was wont freely to express herself in a manner he would not allow in general, as being incompatible with slavery. Maria was not, however, the worse slave because she was an honest, independent, out-spoken person; but while addicted to most of the vices of the system, was nevertheless faithful and constant in the performance of the duties assigned her; on which account she could indulge frequently a greater liberty of expression than would be tolerated in others of her class, who, while they smothered or concealed their abhorrence of slavery, were at the same time often detected in low cunning and scheming, in order to deceive the overseer, and to which Maria would not often stoop. From the *Palmiste*, Maria was in the course of time transferred to the Mount Pleasant estate, in the northern part of the island. It was here she was emancipated in 1838, after a life of slavery that often proved galling to her noble spirit; and here she still lives, but in the enjoyment now of both temporal and spiritual liberty. Here, also, it was, that she first enjoyed the means of sound religious instruction, which to her were so wonderfully blessed, and which wrought such a remarkable change upon her life. At the date of emancipation a school was opened on the Mount Pleasant estate, where poor Maria resided, by the Mico Charity, for the instruction of the negroes in that neighbourhood. The teacher devoted himself during the day time to the instruction of children, and in the evenings had classes of adults. On sabbath days his pupils were of a mixed character, varying in age from six to sixty. Among the

most aged and infirm, and I may say also apparently unpromising, of the evening scholars, was Maria.

Curiosity brought many to witness the operations of a school for "nigger," as well as to see the "buckra gentleman who came so far for teach em." But Maria was a person of sounder and more sober understanding than many of her degraded class, and her noble mind sympathizing with the efforts being made in their behalf, at once resolved with all the energy of her character, let others do as they would, that she would, though aged, improve herself all she could. While many of those who accompanied her to the school simply looked, and laughed at what they considered "buckra's" foolish attempt "to make nigger know book," Maria manifested determination enough to present herself to the teacher, at the age of sixty years, with her head white and her eye dim, to learn the alphabet. Having taken the first step, it was not in her character to go back from her purpose, or to grow weary of learning, which many of the negroes do. There was a native energy of mind in her which secured closeness of application, and perseverance, even at her advanced age, which has been rarely witnessed in younger negroes. The teacher eyed her with surprise, as she limped forward, thinking her a most unlikely pupil on whom to operate, and one from whom little credit might be expected for the labour bestowed. He did not like to reject or discourage her, however, but thought he would gratify her for once, supposing she would shortly tire in receiving book instruction. But he did not know Maria, neither did any of her compereers, who laughed at what they considered her folly in attempting to "larn book wha for bukra no more." And what wonder? for she did not know herself. She possessed a strong, masculine, craving mind, a deep desire to know; and was now determined to gratify the promptings of her desires, and improve the opportunity she had for doing so. The more she acquired, the more she desired; the eagerness with which she sought instruction, not only from the school teacher, but on every hand, from any one she could press into her service, it is impossible to describe. As though determined to redeem, as much as possible, lost time, she made it the sole business of her days, and nights too, to make progress. Being already nearly worn out with toil, and not able to engage in regular field labour, she had more time to give to her improvement than many her juniors in years. It was, therefore, no uncommon thing to see her as constantly in the day-school among the children, as in the evening class with the adults. She was not long in outstripping her class-mates in acquiring the alphabet, and made equally rapid progress through other elementary classes, till at length her noble ambition was in a great measure gratified, by

entering upon the perusal of the New Testament. Indeed, she was about the first, of all under instruction, to gratify the teacher thus. She had not been long attending the evening school, where she received gratuitous instruction, till she manifested a desire to attend the day-school also. To this the teacher was not quite agreeable at first, telling Maria she must be satisfied with the measure of attention she received in the evening class, and not trouble him during the hours in which he was engaged with the children. But she was not by this to be turned aside from her purpose; and in order fully to qualify herself for entering the day-school, she presented the teacher with the weekly sum of money usually paid by the day scholars. He could no longer urge any objection to enrolling her name with those of the children; and no pupil he had was so importunate and troublesome as she. Long before school hour in the morning, would Maria present herself; and although she would not press for a regular lesson till the business of the school commenced, she would nevertheless put questions innumerable to the teacher, chasing him from place to place, even to his chamber door. When she had him there, she would seat herself on the floor, and commence spelling or reading to herself, but seeking at the same time, an explanation for every word she did not fully comprehend. She had often heard the teacher read the scriptures in the school, by which her dark mind became gradually enlightened, and her hard heart impressed.

Her soul, therefore, became fired with an ardent desire to be herself able to read the wonderful stories and sublime truths therein contained. Almost from the commencement of her course of instruction, she aimed at this, and never did she rest, nor allow others to whom she had access, to rest, till she had the happiness with her own aged and dim eyes, to read the book of life. In order to perfect herself in this art, she would take under her arm her Testament wherever she went for miles around her home, as indeed she does still, for the purpose, if she met any persons on the way who could instruct her, that she might get them to do so,—nor was she ever backward in asking them both for books and lessons, as occasion offered,—as well as to read herself, in her way, to any she might meet, who were unable to read themselves. She would invariably press upon the latter, their duty to attend to instruction, would place before them in the strongest light the advantages afforded them since freedom for improving their minds, and to encourage them, would dwell upon her own acquisitions, and the gratification it afforded her to be able to read “good book.” The teacher to whom reference has been made was from Scotland, and connected with the Presbyterian church in Trinidad. His pastor, the Rev. Mr. K——, paid him occasional visits, and

while there, generally preached to the negroes on the Mount Pleasant estate. Among those who attended on such occasions, was Maria. The Lord opened her heart, by previous religious instruction, so that she gave heed to the things spoken at such times, and learned the way of God more perfectly.

The various means she enjoyed for religious improvement were greatly blessed to her soul, so that to all was visible the moral and mental change that had taken place in her. This change appeared first in a desire she expressed to be married, “after free fashion,” to the man Jones, with whom for years she had lived as wife, according to the negro, or rather the slave custom.

She made known this wish to the teacher, who arranged with the worthy minister referred to, and soon after it was consummated, to the great delight of the aged bride. It had only been done a few days, when I first saw Maria at a sabbath school. She was pointed out to me by the teacher, as a most remarkable woman, quite an original character, of a strong, sound understanding. I spoke to her, and received a hearty shake of the hand, and a warm welcome as a friend “come from the queen for show poor nigger what good.” She soon informed me of the change that had recently taken place in her condition, remarking at the same time, with evident pride, that now “she called Mrs. Jones; and not Maria, as beforetime.” This she said purposely, in the hearing of several other females present, turning to them as she spoke, as though anxious to improve the occasion by provoking them to go and do likewise. She seemed to move among them like a queen, as though conscious of some superiority over them in point of character. I was greatly struck with her at this first interview; and have not ceased to admire her in an increased degree ever since, as her character became more fully developed, under the sanctifying teaching of the Spirit of God.

For several years she maintained a holy walk in connexion with the Presbyterian church, Port of Spain, into which she was received shortly after her marriage. Though living at the distance of fourteen miles from her place of worship, aged and crippled as she was, she rarely ever absented herself from communion with the church; in which seasons her joy was peculiarly great. In order to be present on such occasions, and other previous gatherings of the members for prayer, she would leave her home early in the week, spend the term of her stay in town in visiting Christian people, in whose society she now delighted; and early in the following week would return to her home, rejoicing in the Lord. To me her visits were never omitted. She would generally drop in about the time for family worship, both morning and evening, on which occasions she must have a lesson also in her Testament, which she had

ever at hand, go where she would. One morning she was with us at worship, as was also a female member of the baptist church, Port of Spain. With the latter I entered into a short conversation before leaving us, in which Maria seemed much interested. When this friend left, Maria inquired if she were a baptist? I said she was. I should like to know "sometin about dis batist," she said, "What it mean?" adding, "how you never tell me notin about dis batist!" I said, "Maria, perhaps I should have told you something about it, but you know I have told you about something of greater importance, even about Jesus Christ, who came into the world to save sinners." "Yes," she said, "but I like for hear of batist too." "Well," I said, "you have your Testament with you, and I will make it tell you all I know about it myself." "Eh! eh!" said she, "how dat?" expressing thereby her surprise that she had never seen it in her reading. After pointing out to her several passages of scripture which she read most carefully and with deep attention, she was still more surprised, but said little. On these passages she said her eyes never before rested: "How come I no see dem 'fore dis?" she said several times to herself, "how come dem never show me dis?" referring to the Christian friends with whom she stood connected. I said but little to her, wishing rather that the truths she had read might operate upon her heart, and have all the glory. I knew, moreover, her honest, candid nature; how sincerely she was devoted to the Saviour, and attached to her excellent pastor. She loved most ardently the church with which for years she had been united; and nothing but the moral force of her Saviour's words, dealing with her conscience, could separate her from them. But I knew she would honour the truth, and therefore contented myself with simply bringing her mind into contact with the scriptures in her own Testament, read with her own eyes. And this was done, not so much with a view to proselyte, as at her own request to give her as brief and satisfactory an explanation as I could, of my views as a baptist. At the close of our conversation, or rather scripture reading, Maria left me, and I saw no more of her for two months, when she as usual came to commune with her church, and during her stay, called on me, as at other times. She said since last she saw me she "hab no rest, she read plenty time dem places I show her, and somtin seem for take her by de hand, an say, *Come, Maria, batise same fashion as blessed Saviour.*" She said, moreover, that she desired to be immersed, and asked me if I would do it. I advised her to think and pray further on the subject, and also to open her mind regarding it to her minister, that she might have the advantage of his counsel, and if, in the end, she desired immersion, I would attend to it. I said, also, that probably he

would immerse her himself, as I had heard him say on one occasion that he would so baptize adults, if requested; and I begged her to propose it to him before applying to me again. To all this she attended. She opened her mind to her minister, whom she greatly esteemed, and pressed him to immerse her "same fashion as Jesus he own self." The good man said he would do so, had he never baptized her, but that were he now to immerse her, after sprinkling her some years before, it would be baptizing her *twice*, which would be wrong. But this sort of reasoning did not satisfy Maria's honest and practical turn of mind; her heart was set on "Massa Jesus" as her bright example in *this*, as in other respects, and, much as she loved her minister, she loved the Saviour more, even as Mary of old. She, therefore, returned to me, repeating and pressing, with increased urgency, her former request. I begged her, however, to let the matter lie over for two months longer, till next she came to town, when, if she still desired it, I should baptize her. At the end of the time specified, I met Maria, firm as at first in her resolve to honour the Saviour whom she loved so much. I reminded her that I had used no sort of influence to produce this change of sentiment. She clasped her hands, raised her eyes to heaven, and said, "No, it my blessed Saviour, it Fader, it him, it him; he every ting for me. O what him do for me, what him do for me heart ebry day, no one know but myself; he do for me what nobody can do; it him I love more dan all; him I want for 'bey. Me no batize for please you, nor for vex nobody; me love me minister plenty, he teach me good ting, when me know notin tale; but me love blessed Saviour more dan all, me want for go same way he go, for do tame ting he do; me never yet go down into de water for batise same fashion he go, 'cause me not know it for do. Now me know it for do, me must do it; me have no rest till me *come up out of the water* same way he own self." My feelings were strongly moved by this simple and sincere expression of the motives by which she was prompted. I found the truth had had the effect anticipated, and she now was restless till she honoured it. Myself and wife walked through the town with this devoted disciple of our Lord, to the water side; where, in the presence of a crowd of spectators, she was "buried with Christ by baptism," rejoicing that she had such an opportunity to testify her affection for him who endured for her the reproach and sufferings of the cross. "There," said she, as she came from the water, "I baptise *four* times now, but only one time right! Fore dem tief me in Africa, dem priests dere do somtin for batize, when I came to buckra country, dem catholic priests"—for Maria was originally a Roman catholic—"do wha dem cail baptim; dem put oil on my head, salt in my mout, an

make cross on me face ; but now I read bible for my own self, I no find dis dere. When I join Cotech church, dem take me 'gain and *prinkle* water in my face for baptist, but neder dis right, when I came for know better ; no more one way, same fashion blessed Saviour he self do ; he go right down in de water, an came up 'gain same I do now. O ! tankee, tankee, Fader, for show me dis 'fore I go fra

here for good." Of Maria Jones it may in all truth be said, that after she came out of the water, she "went on her way rejoicing." She was subsequently received into fellowship by the baptist church at Port of Spain, where she is ripening for glory, honour, immortality, and eternal life, through her crucified and risen Lord.

HAITI.

Mr. Webley continues to derive encouragement from the promising state of the schools, and the determination of some of his hearers to profess allegiance to Christ. He writes thus, Jan. 7, 1848:—

In writing to you to-day, I shall commence with the examination of our school by the commissioners appointed by the government to inspect the schools of this town, and which took place on the 21st of December last. The children were principally examined by Miss Harris, in the presence of a great number of the parents, and that of the commissioners, who subsequently questioned the children themselves. These went through a process of examination in their writing, arithmetic, reading, grammar, history, geography, and English.

They excelled certainly in their writing, arithmetic, grammar, and geography, whilst in every department they conducted themselves in every way worthy of their valuable teachers—Miss Harris and Miss Clark. Indeed, so much so, that the commissioners and all present, testified their approbation, not only by the high eulogies given to teachers and children, but by the numerous presents sent to the former in the following week. I cannot but hope that this intelligence will be highly gratifying to your Committee, as tending to prove to them that a firm foundation is laid for their mission here by the existence of such a school as that which we already have. You will allow me, too, I am sure, to add, that I am firmly convinced that, if we can succeed in raising a boys' school on an equal footing, humanly speaking, their mission will be immovably established in this dark and benighted island. I trust, too, from my heart, that your Committee have not forgotten us in their researches after a schoolmaster, as a great many of the principal and more wealthy part of the inhabitants of the town have not only expressed their warmest sympathy in the establishment of another school, but have also promised every aid in their power.

The next thing which I have to apprise you of, is our recent baptism of six more Haitian converts. I have already told you that we have recently experienced some little opposition here on the part of ignorant, though in some cases, wealthy men. On account of

this we had deemed it advisable to have the ordinance administered in as private a way as possible upon a week day. We had, therefore, chosen new year's day, as being the most appropriate season, it being the Saturday prior to the first sabbath in the month. To our great annoyance, however, our opponents had got scent of our intention full a week before the appointed day, and had prepared their horses, donkeys, cows' horns, &c., &c., to have, as they expressed it, some rare fun. As soon as I heard of this, I went to all the candidates, who reside, one fifteen, and others four miles from town, and begged them to assemble at La Hate, a village nearly fifteen miles from here, and be ready to be baptized the following morning, which was the Wednesday morning before new year's day. There and then I performed the ceremony, the solemnity and beauty of which I know not how to describe to you. You will, however, form some little idea of it when I tell you that at four o'clock in the morning, after a short prayer meeting, we descended to the river side, entered the water, and in the name of the Trinity immersed the willing converts by as beautiful a moonlight as that of any harvest moon that ever shone on our own beautiful England. There was no audible voice save that, if I may be allowed the expression, of the deep stillness and calm that surrounded us. There were no chapel walls save those of a majestic mountain which towered almost perpendicularly to the heavens. There was no baptistery, save that which the waters of the gently flowing river had made in winding its course around a small bend at the foot of the mountain. There were no spectators of this solemn ceremony save the candidates, the members of our own family, those beings who in the transport of their glorified spirit watch over the advancement of the kingdom of their Lord and of ours, and that adorable Being who, whilst he fills immensity with his presence, was certainly in a peculiar way there present with us. Do not think, however, that because the ordinance

was administered thus privately, there was any shame on the part of the converts to own their Lord, as this was by no means the case. On the contrary, they were willing to brave opposition, and had determined to be baptized even in the case of their adversaries being present, and of their being an uproar. Besides which, their consistent deportment towards these very parties, and their present walk as professing Christians, gives us reason to hope that they will be bright examples of the religion we are attempting to propagate. I should like to tell the many interesting things about them, if time would permit, but as I have already told you much of their conversion and subsequent conduct, you will not deem it necessary that I should now add more. Their names are Mr. Rithere Domond and his wife, Mr. Jean de Sage and his son, Miss Josephine Charette, and De Chapelle, a young man who is yet unmarried, intelligent, and tolerably well educated, and who I trust will one day be of essential service to your mission.

There are, also, four others, who for a short time will stand over. Two of them are wives of yet unconverted men, who will not suffer them to be baptized; another is an aged man

who is yet unmarried, [who proposes to be married as soon as the person with whom he lives consents, and the other is the dear child Corine, who has expressed a wish to be baptized, but who I think must wait for at least a short time.

Our congregations are still numerous, and our chapel is now altered so as to accommodate more than three hundred people, but its great inconvenience is its being almost out of the town, so that multitudes cannot attend on account of the distance.

Some accounts of the out-stations you shall have in my next.

Thus, then, you see that our heavenly Father is with us, and though we have not as much success as our fervour would lead us to wish, yet we have very much cause to be grateful. For here the work of evangelization will be arduous, and require an immense amount of time and labour. However, our confidence reposes on the assured mercy of our Redeemer, who, we feel assured, desires yet more ardently than we possibly can do, the extension of his glorious kingdom. Still we much need your prayers and sympathies, and feel confident that we share largely in them.

HONDURAS.

In the Report for 1847 it is said in mistake that Mr. Henderson, when he resolved to remain at Belize, had broken up and divided the church. It seems that this is incorrect. Of those who were members when his resignation was accepted by the Committee all went with him. The statement that gave rise to this error was to the effect that some who had been members with him had joined Mr. Kingdon. They joined Mr. Kingdon irrespective of the acceptance of Mr. Henderson's resignation.

HOME PROCEEDINGS.

THE STATE OF THE FINANCES.

The friends of the Society have probably heard that the state of its finances has been occupying the attention of the Committee for some time past. In common with all kindred Institutions, its receipts have fallen off during the last nine months to a very serious extent.

Up to the end of December the receipts available for the support of missionaries were less than those for the corresponding part of last year by about £5000. This deficiency consists of the following items:—

In legacies, which last year were unusually large, ...	£3400
In receipts from Auxiliaries (including Scotland)	1400
And in Donations about	300

In the mean time with the utmost rigidity of economy it is found impossible materially to diminish the expenditure.

The Committee trust that the receipts of this month may do something to supply this serious deficiency. They will be glad too if the generosity of a few friends, who have promptly contributed in extra donations about £700, should prompt others of their friends to render special aid in the present emergency.

Upwards of 200 agents are to be sustained, and for their support the entire amount received in nine months is under £10,000!

NOTICE TO AUXILIARY SOCIETIES AND CONTRIBUTORS.

The Treasurers of Auxiliary Societies, and other friends, who may have money in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 31st of March. All payments, therefore, intended to appear in the Appendix to the next Report, must be made in the course of this month.

It is requested that the respective accounts may be sent, properly balanced, to the Secretary, Baptist Mission House, Moorgate Street, accompanied by the list of subscribers, &c., in alphabetical order.

ANNUAL MEETINGS.

Though the arrangements for our April Meetings are at present incomplete, it may be convenient to our friends to know that they will commence (p. v.) on Thursday, April 20th, on the evening of which day a Sermon on behalf of the Society will be preached at Surrey Chapel, by the Rev. James Sherman. The 23rd of April is the Lord's day for the simultaneous sermons in the baptist chapels in London; on Wednesday, 26th, a sermon is to be preached at the Poultry Chapel by the Rev. C. M. Birrell of Liverpool; and Thursday, April 27th, is the day for the Annual Meeting in Exeter Hall.

DEPARTURE OF MR. AND MRS. COWEN.

Mr. and Mrs. Cowen embarked for Trinidad from Bristol, on the 17th of February, in the *Pomona*, commanded by Captain Watkins, for which they had long been waiting. A valedictory meeting had been held at the Counterslip, Bristol, on the last day of January, at which Mr. Crisp delivered an encouraging address, and Messrs. Gray, Probert, and Winter commended our friends to the protection and blessing of the Almighty. Before his departure, Mr. Cowen addressed to the Secretary a letter, the perusal of part of which will doubtless excite the sympathy of many, and their hearty good wishes for his success in labour.

To the Secretary of the Baptist Missionary Society.

MY DEAR BROTHER,

With your leave I beg to make known,

through the *Herald*, the immediate wants of our stations at *Savanna Grande*, *Trinidad*, for which the Committee are unable to provide, in the hope that assistance may be afforded by

some kind friends to this new and interesting mission. Our operations at Savanna Grande have been commenced among a very destitute and interesting people, known as American refugees. These people, to the number of 600 or 700, escaped from slavery in the States of America during our war with that country; and after serving this country as marines for about two years, were discharged at Bermuda, and from thence removed to Trinidad, where they were located in 1816, each man receiving a royal grant of sixteen acres of land. I may mention here, that this land was never regularly conveyed to them, but in consequence of efforts made by the Baptist missionaries of the island, I am happy to say the Governor, Lord Harris, is now on the eve of conveying it to them in due form.

Here we have three interesting churches, consisting of about eighty members, at the following places—Indian Walk, New Grant, and Montserrat; and besides these, two more preaching stations of some promise. But we have no convenient place of meeting at some of these stations, and the people of themselves are quite unable to provide the accommodation requisite. They are willing, however, to do *what they can*, and only need assistance. Last year we put up a small wooden building at Montserrat, they affording gratuitous labour to the value of £50, and the Committee supplying the money necessary to complete it. At all the stations they have given sites freely, in addition to the labour bestowed where buildings

have been erected. In a letter I had from Mr. Law recently, he refers to the two places where I am anxious to put up little chapels thus: "The friends at New Grant say they are about to collect the materials for their chapel;" and as to the other place, "Mr. G. has offered his *hill* for a chapel." Here, then, is our immediate want at Savanna Grande—these two little wooden chapels.

In connexion with the Savanna Grande stations, there are three coloured brethren engaged every sabbath day in making known to their fellow men the salvation there is in Christ Jesus. One of these brethren, Mr. Hamilton, was flogged in America thirty years since, for conducting a prayer meeting with his fellow slaves! Mr. Law, speaking of the Savanna Grande stations in a recent letter, states, "Proctor or Hamilton preaches every sabbath at the Mission to a good attendance." The former brother is an intelligent and valuable man, whom I baptized a little before I left Trinidad. Thus, had we erected the little places we require, they could be all supplied every sabbath, besides keeping in them sabbath and day-schools for the surrounding youth.

But I cannot close without thanking thus publicly some half-dozen friends who kindly gave me as many pounds for any purpose to which I may choose to appropriate their gifts. To the ladies of Suffolk, Devon, Hants, and other places, I am also under obligation, for their readiness to assist our educational operations by boxes of clothing, &c.

FOREIGN LETTERS RECEIVED.

ASIA	CALCUTTA.....	Thomas, J.....	Dec. 8.
	COLOMBO	Davies, J.	Dec. 24.
	KANDY	Allen, J.....	Dec. 14.
	MONGHIR	Lawrence, J.....	Dec. 16.
BRITTANY.....	MORLAIX.....	Jenkins, J.....	Jan. 20, Feb. 4.
HAITI	JACMEL	Webley, W. H....	Jan. 7.
HONDURAS	BELIZE	Kingdon, J.	Dec. 10.
JAMAICA	CALABAR	Tinson, J.....	Dec. 20.
	JERICHO	Bloomfield, H. ...	Dec. —
	KINGSTON	Milbourn, T.....	Dec. 23.
		Wood, J. H.	Jan. 7.
	MORTEGO BAY	Payne, S. E.	Dec. 15.
		Vaughan, S. J....	Dec. 16.
	MOUNT HERMON	Clarke, J.	Jan. 4.
		Hume, J.	Jan. 4.
	SALTER'S HILL.....	Dendy, W.....	Jan. 1.
TRINIDAD.....	PORT OF SPAIN	Law, J.	Dec. 21.

ACKNOWLEDGMENTS.

The thanks of the Committee are presented to the following friends—

Mrs. Keyes, for a parcel of books, for *Rev. W. H. Denham, Serampore*;
 Friends at Stony Stratford, for a box of clothing, for *Rev. J. Merrick, Bimbia*;
 E. and G., for a parcel of clothing and useful articles, for *Trinidad*;
 Mrs. M. L. Hope, Bootle, for a box of clothing;
 Friends at Devonport, by *Rev. T. Horton*, for a package of clothing and books, for *Rev. J. May, Lucea*;
 Mrs. McAll, Tottenham, for a parcel of magazines;
 Ladies of Kent Street Chapel, Portsea, for a case of clothing, for *Rev. G. Cowen, Trinidad*;
 Friends at St. Mary's, Norwich, by Mrs. Brock, for a package of clothing, &c., for *Miss Knibb's school, Kettering, Jamaica*;
 Miss Jacobson, for a parcel of magazines.

Mr. Cowen returns his cordial thanks to ladies at Stoke Green Meeting House, Ipswich, for a box of useful articles;—also to the Baptist Tract Society, for a package of tracts.

CONTRIBUTIONS.

Received on account of the Baptist Missionary Society, during the month of January, 1848.

£ s. d.			£ s. d.			£ s. d.					
Annual Subscriptions.											
B., Birmingham	1	1	0	Pewtress, T., Esq.....	1	1	0	Wilson, Mrs. Broadley	50	0	0
Baker, Mr. T. N.....	0	10	6	Powell, G., Esq.....	2	2	0	LONDON AND MIDDLESEX			
Beddome, W., Esq.....	1	1	0	Priestley, Mrs., Buck-				AUXILIARIES.			
Bickersteth, Rev. E.....	1	1	0	incham	2	2	0	Blandford Street, on ac-			
Bousfield, J. R., Esq....	1	1	0	Prosser, E., Esq.....	1	1	0	count	10	0	0
Burgess, Mr. J.....	1	1	0	Roe, Mr. F.	2	2	0	Camberwell, on account	23	0	0
Burlis, C., Esq.....	1	1	0	Reid, Mr. T.	1	1	0	Devonshire Square—			
Cowell, J., Esq.....	1	1	0	Russell, Miss	1	1	0	Contributions, by Miss			
Danford, John, Esq.....	1	1	0	Smith, Mr. Eusebius ..	1	1	0	and Master French,			
Deane, Mr. E.	1	1	0	Vines, C., Esq.....	5	5	0	for <i>Dove</i>	0	10	6
Desbois, Mr. J.....	1	1	0	Waller, Sir Wathen,				Lambeth, Regent Street—			
Frances, Mr., Welling-				Ray	2	0	0	Contributions, Sunday			
ton Street	1	1	0	Walters, S., Esq....	1	1	0	School, for <i>Dove</i> ...	3	12	0
Fuller, Mr. W. C.....	1	1	0	Warmington, J., Esq..	1	1	0	Staines—			
Gamble, Rev. H. J.....	1	0	0	Watson, S., Esq.....	1	1	0	Collection	4	0	1
Gardiner, B. W., Esq...	1	1	0	Waymouth, H., Esq. ...	2	2	0	Contributions	2	0	0
Grove, Mr. T.....	1	1	0	Woolley, G., Esq.....	2	2	0	Do., Sunday School,			
Gurney, Joseph, Esq....	15	15	0	Donations.				for <i>Dove</i>	0	16	3
Gurney, Thomas, Esq....	5	5	0	Acts xx. 35	2	0	0	Vernon Chapel—			
Gurney, Mrs. T.....	1	1	0	1 Corinthians xvi. 2 ...	1	1	0	Sunday School, for			
Jackson, Abraham, Esq.	1	1	0	Angus, Rev. J., box ...	1	0	8	<i>Dove</i>	1	8	0
Jacobson, Miss.....	1	0	0	Cobb, F. W., Esq., Mar-				West Drayton—			
Jameson, W. K., Esq....	1	1	0	gate	20	0	0	Collections	0	18	11
Johnson, Mr. W.....	0	10	6	Dyer, Miss, Collected by,				Contributions	0	11	1
Johnson, Mr. G.	0	10	6	for <i>Haiti</i>	2	1	0	Do., Sunday School,			
Jones, S. M., Esq.	1	1	0	Gurney, Joseph, Esq....	100	0	0	Yewlsley.....	0	2	5
Kemp, G. T., Esq.....	3	3	0	Gurney, Thomas, Esq...	20	0	0	BEDFORDSHIRE.			
Lemaire, J., Esq.....	1	1	0	Knott, W., Esq.....	5	5	0	Biggleswade—			
Low, James, Esq.....	1	1	0	Marlborough, E., Esq...	20	0	0	Contributions, by Miss			
Maliphant, G., Esq.....	1	1	0	Peto, S. M., Esq., M.P.,				M. E. Foster, for			
Mann, Mr. J.....	1	1	0	and Mrs. Peto, for				<i>Dove</i>	1	0	0
Merrett, Mr. T.....	1	1	0	additional <i>Missiona-</i>				Luton, Union Chapel—			
Moore, Mrs., Homerton	2	2	0	<i>ries to India</i>	100	0	0	Contributions, by			
Do., for <i>Colonies</i>	1	0	0	Do., do., for <i>Africa</i> ...	100	0	0	Master J. D. Tran-			
Napier, Mr. T.	1	1	0	Peto, Miss S., Collected				ter, for <i>Dove</i>	1	1	6
Olney, Mr. T.....	1	1	0	by, for <i>Dove</i>	3	16	0				
Payne, Mrs., Penton				Smith, Mrs., Brook							
Row	2	2	0	Green, by Miss Mun-							
				dy.....	0	5	0				

BERKSHIRE. £ s. d.

Newbury—			
Collections.....	10	5	0
Profits of Tea	1	3	6
Contributions	26	2	11
Do., Sunday Schools	2	9	5
Wallingford—			
Contributions, by			
Misses Hatch and			
West, for <i>Dove</i>	2	6	6

BUCKINGHAMSHIRE.

Colnbrook—			
Collection	4	0	0
Datchet—			
Collection	1	0	0
Contributions	1	0	0
Do., Sunday School	0	5	0
Princes Risborough—			
Contributions	10	14	9
Do., Juvenile	4	5	3
Weston Turville—			
Deverell, Mr. & Mrs.	2	0	0
Deverell, Master, J. J.,			
Collected by, for			
<i>Dove</i>	0	10	0
Wraybury—			
Collection	2	0	0
Contributions	1	13	6

CAMBRIDGESHIRE.

Cambridge—			
Contributions, Special,			
by Rev. P. J. Saffery	188	7	6

DERBYSHIRE.

Riddings—			
Contributions, for			
<i>Dove</i>	1	4	0

DEVONSHIRE.

Bampton—			
Contributions	1	8	2
Brixham—			
Contributions, Sunday			
School, for <i>Dove</i> ...	0	15	0
Stonehouse—			
Contributions, Sunday			
School, for <i>Dove</i>	1	10	0

DORSETSHIRE.

Bridport—			
Contributions, by Miss			
J. R. Swain, for			
<i>Dove</i>	0	15	0

ESSEX.

Burnham—			
Collection	1	3	0
Colchester—			
Blacklock, W., Esq.	100	0	0
Harlow—			
Contributions, by J.			
F. and H. E. Chaplin, for <i>Dove</i>	1	4	0
Loughton—			
Missionary Associa-			
tion (half year) ...	4	10	3
Waltham Abbey—			
Contributions, by Mas-			
ter W. P. Saffery, for <i>Dove</i>	0	10	6

GLOUCESTERSHIRE.

Coleford—			
Sunday School, for			
<i>Dove</i>	1	3	3
Fairford—			
Collection	1	6	9
Contributions	1	15	10
Thornbury—			
Collections, &c.	4	2	7
Contributions, for			
<i>Dove</i>	1	1	3

HAMPSHIRE.

Andover—			
Collections.....	4	4	6
Profits of Tea Meet-			
ing	2	1	3
Contributions	31	2	9
Broughton—			
Collection	9	2	2
Contributions	4	12	4
Do., Sunday School	0	11	2
Jersey—			
Cornish, Mr. C., First			
Tower	2	0	0
Romsey—			
Collection (1846)	4	3	1
Contributions (do.) ...	3	10	2
Collection (1847)	4	14	4
Contributions (do.) ...	7	9	5
Do., for <i>Dove</i>	0	10	2

Acknowledged before,			
(1846)	10	0	0
Wallop—			
Collection	2	12	7
Contributions	1	16	5

HEREFORDSHIRE.

Ross—			
Contributions, by S.			
Smith, for <i>Dove</i>	0	11	6

HERTFORDSHIRE.

St. Albans, on account	10	0	0
Contributions, by Miss			
Young, for <i>Entally</i>	2	10	0
Tring—			
Olney, D., Esq.	5	0	0
Ware—			
Medcalf, Mr. B.	1	0	0
Medcalf, Miss	0	10	0

KENT.

Chatham—			
Providence Chapel—			
Contributions	3	11	0
Do., for <i>Dove</i>	0	10	0
Zion Chapel, on ac-			
count	15	6	0
Dover, Salem Chapel—			
Collections.....	5	16	4
Contributions	3	8	0
Eythorne—			
Collections.....	5	15	6
Contributions	7	13	0
Faversham—			
Contributions, by Miss			
Packer, for <i>Khari</i>	10	0	0
Sevenoaks—			
Contributions, by Miss			
H. Baker, Tonbridge	1	5	0
Tunbridge Wells—			
Collection	4	18	0
Contributions, Sunday			
School	0	12	6

Uphill, near Folkstone £ s. d.

LANCASHIRE.

Liverpool, on account,			
by J. J. Godfrey, Esq.	50	0	0
Manchester, Union Chapel—			
Contributions, Sunday			
School, for <i>Entally</i>	10	0	0
Do., do., for <i>Dove</i> ...	2	2	0

LEICESTERSHIRE.

Leicester—			
R.	2	0	0

NORFOLK.

Family gratitude for			
divine mercy to one			
of their number who			
died in faith	3	3	0
Downham Market—			
Collections.....	9	3	0
Contributions	13	10	0
Do., for <i>Schools</i>	0	10	0
Fakenham—			
Contributions, special			
effort, by Rev. P. J.			
Saffery.....	15	0	0
Ingham—			
Contributions, special			
effort, by Rev. P. J.			
Saffery.....	33	2	6
Norwich—			
Gurney, J. H., Esq.,			
for <i>Africa</i>	50	0	0
Swaffham—			
Contributions, for			
<i>Dove</i>	0	13	6

NORTHAMPTONSHIRE.

Middleton Cheney—			
Contributions, for			
<i>Dove</i>	1	3	6

SOMERSETSHIRE.

Bath, on account, by			
Mr. E. Hancock	25	0	0
Bristol—			
Contributions, by Miss			
Probyn, for <i>Debt</i> ...	0	10	0
Horsington—			
Contributions, for			
<i>Debt</i>	1	4	0

STAFFORDSHIRE.

Burton on Trent—			
Tomlinson, Mr. W.	1	10	0
MINING DISTRICT—			
Proceeds of eleven			
Exhibitions of Dis-			
solving Views (less			
expenses)	7	15	6

SUFFOLK.

Eye—			
Gissing, Mr. S.	1	0	0

WARWICKSHIRE.

Rugby—			
Contributions	1	17	0

WILTSHIRE.

Trowbridge—			
Salter, S., Esq.	50	0	0

	£	s.	d.		£	s.	d.		£	s.	d.
YORKSHIRE.				Ebenezer—				GLAMORGANSHIRE—			
NORTH RIDING, on account, by Rev. B. Evans.....	60	0	0	Collection	2	0	1	Aberavon—			
Ripon—				Do., Llanstephan...	0	11	0	Collection	0	16	0
Earle, F., Esq., M.D.	6	6	6	Contributions	1	16	6	Bridgend—			
				Do., for <i>Brittany</i> ...	0	2	6	Sunday School, for			
				Fynnon Henry—				<i>Dore</i>	0	10	0
				Collection	1	2	0	Corntown—			
				Do., Horeb Rhydgane.....	0	6	6	Collection	1	0	0
NORTH WALES.				Hebron—				Cowbridge—			
DENBIGHSHIRE.				Collection	0	17	1	Collection	2	0	0
Pandyrcafel, on account, by Rev. J. G. Owen...	9	0	0	Do., Ebenezer	0	5	3	Cwmavan—			
				Contributions.....	0	2	6	Collection	1	0	8
				Do., for <i>Brittany</i> ...	0	2	6	Cwmgarw—			
SOUTH WALES.				Kidwelly—				Collection	0	5	0
CARDIGANSHIRE—				Collection	6	3	4	Lantwitt Major—			
Bethel, Silian—				Do., Ferry Side.....	0	7	4	Collection	0	12	0
Collection	0	11	1	Contributions	0	4	0	Pisgah, Pyle—			
Contributions	1	17	6	Do., for <i>Brittany</i> ...	0	2	6	Collection	1	0	0
Capel Sion—				Libanus, Waenelyndaf—				Tondu—			
Collection	0	2	7	Collection	0	11	0	Collection	0	6	0
Contributions, for				Contribution	0	2	6	PENBROKESHIRE—			
<i>Brittany</i>	0	5	0	Llandilo—				Bethabara—			
Cardigan—				Collection	0	13	0	Collection	2	13	4
Contributions	4	0	0	Do., Pontpren-draeth	0	2	6	Contributions	1	15	0
CARMARTHENSHIRE—				Contributions	0	7	6	Do., Sunday School	9	1	10
Aberduar—				Llandysil, Penybont—				Ebenezer—			
Collection	0	17	2	Collection	0	8	6	Collection	1	14	6
Do., Caersalem.....	0	6	6	Llanelly, Bethel—				Contributions	3	5	0
Contributions	1	8	6	Collection	0	12	4	Do., Sunday School	3	13	2
Do., Sunday School	1	9	4	Contributions	3	2	6	Tabor—			
Bethel and Salem—				Llanghydeirn—				Collection	1	1	0
Collection	1	0	7	Collection	0	12	6	Contributions	0	17	6
Contributions	0	17	6	Do., Meintre	0	8	0				
Do., for <i>Brittany</i> ...	0	2	6	Contributions for <i>Brittany</i>	0	7	0				
Do., Sunday School,											
Salem	1	5	10	Llwynhendy—							
Bwlchnewyd—				Collection	0	10	0				
Collection	1	0	0	Loglan—							
Bwlchymynt—				Collection	1	5	6				
Collection	1	13	1	Contributions	0	11	6				
Contributions	1	4	6	Newcastle Emlyn—							
Carmarthen, Priory Street—				Collection and Contributions	10	9	0				
Collection	2	1	9	Contributions, by Rev. John Jones, for							
Contributions	5	2	3	<i>Brittany</i>	0	7	6				
Carreg-Sawdde—				Rehoboth—							
Collection	0	2	8	Collection	0	8	1				
Contribution, for <i>Brittany</i>	0	2	6	Sardis—							
Cwmdu—				Collection	1	0	10				
Collection	2	12	0	Contributions	0	12	6				
Contributions	0	10	6	Sion, Rhanderwyn—							
Do., for <i>Brittany</i> ...	0	2	6	Collection	1	0	0				
Cwmivor—				Contributions	0	5	0				
Collection	1	5	0	Smyrna—							
Cwmsarnddu—				Collection	0	6	6				
Collection	0	12	0	Soar, Llandyfaen—							
Drevach—				Collection	1	0	0				
Collection	1	0	0								

SCOTLAND.

Huntley—			
Robertson, Mr. James	1	0	0
Lochgillhead—			
Contributions, for			
<i>Dore</i>	0	6	0
Montrose—			
Sunday School, for			
<i>Dore</i>	0	10	2
Perth—			
Contributions, for			
<i>Dore</i>	2	11	1

IRELAND.

Ballina—			
Contributions, for			
<i>Dore</i>	1	13	9
Dublin—			
Purser, J., Esq., A.S.	4	0	0

Subscriptions and Donations in aid of the Baptist Missionary Society will be thankfully received by William Brodie Gurney, Esq., and Samuel Morton Peto, Esq., M.P., Treasurers, or the Rev. Joseph Angus, M.A., Secretary, at the Mission House, 33, Moorgate Street, LONDON: in EDINBURGH, by the Rev. Christopher Anderson, the Rev. Jonathan Watson and John Macandrew, Esq.; in GLASGOW, by Robert Kettle, Esq.; in CALCUTTA, by the Rev. James Thomas, Baptist Mission Press; and at NEW YORK, United States, by W. Colgate, Esq. Contributions can also be paid in at the Bank of England to the account of "W. B. Gurney and others."

IRISH CHRONICLE.

THE CLOUDS ARE BREAKING.

WHAT clouds are breaking? Those which have so long hung over Erin, and spread gloom throughout the land. Society appeared to some to be near dissolution; and law and order, in some parts, preparing to depart. We never participated in these fears: yet it was difficult to inspire any feeling of confidence, or any hope that the storm would pass away. The tempest has, however, been lulled: the special commission has done its work. There has not only been no difficulty in securing the conviction of guilty parties; but, what is a better sign of improvement, there has been no difficulty in procuring evidence. Meanwhile, Lord Clarendon is not relying solely on the exercise of the extraordinary powers with which he is invested, but employing various means to improve the social condition of the people, and with increasing prospects of success.

Altar denunciations, too, have been rebuked by the head of the Romish church. These denunciations have not been confined to the exercise of ecclesiastical discipline. They would have been bad enough even then, considering the fierceness of them. But when they are directed against parties belonging to other religious communities, and founded on circumstances purely social, or political, they are wholly indefensible. These things show the progress of public opinion in Ireland; and public opinion there, till recently, has been almost worthless, or, more correctly, there has been little or none.

We find, too, that the prejudice against *all* Ireland, owing to the recent outrages which have occurred in a small part of it, is not very obstinate. It gives way before a statement of facts: it has been less strong than we anticipated. Here, too, the clouds are breaking!

It was known that on the gross ignorance of Connaught some gleams of light had fallen. "They will soon vanish," said some: on the contrary, they multiply. The Irish Evangelical Society has strengthened its mission in this district, making Castlebar and Ballinasloe their head quarters. The accounts we have read are similar to those from Ballina. People flock to hear. Hitherto, Dr. McHale has been all in all in Connaught. Who can tell but that Tuam itself may be the next position assailed and won. While our brethren are carrying on the holy warfare in the south of Connaught, let us do likewise in the North. We may help each other. We look upward with hope and joy. It is not all darkness. The clouds are breaking.

Mr. McKEE, who has been appointed to the Coolaney and Easky district, has entered on his work in right good earnest. He writes, Jan. 31,

ABOUT THE NEW STATION.

I was only able to get over here a week or two ago. Yesterday we had very pleasant meetings at Curragh, where I preached to about fifty persons, one fifth of whom were Romanists, who appeared to listen to the message of mercy with attention and apparent interest.

During the month which now ends, I have preached in eleven places, situated in six different parishes. In five of these we have had Romanists present.

I have left a small school at Coolaney in good working order. There are three active, intelligent, pious persons, who assist in conducting it, and who will continue to carry it on. I intend to establish one here.

I find there is more poverty amongst the members than I anticipated. The aid sent me from the Relief Fund will enable me to do something for "the poor saints."

Mr. HAMILTON is still fully occupied at Ballina. His excellent wife has been near death, but the last accounts were more favourable. Her death would be a great loss to her family and the church.

GOOD HOPES AND PROSPECTS.

All our meetings are as well attended as usual. I trust the good seed will produce an abundant crop. The attendance in the schools is large, owing to the relief given by the British Association. Their agent here is kind and obliging. This has given me additional labour, as I have to make out the returns every Monday, and to get fresh orders for meal and bread, and to send them to those at a distance. *Our communion cup*

is too small now. Could you send me another in the parcel you have for me?

Mr. BERRY, who has recently recovered from a short but severe illness, speaks of the increased facilities for preaching, and the greater readiness of the people to hear. It is quite plain that a change, similar to that observed in other parts of Ireland, is gradually going on among the people in his district. It is slow, and the fruit does not appear at once, nor in abundance; but it were folly to deny that light has entered and diffused itself among large masses of the Irish.

LABOUR PLEASANT.

I am very joyous at the reception I meet with, and the increasing congregations in town and country. I am truly thankful the Committee has voted me a sum from the Relief Fund, sufficient to set up the night schools again. We have six of these in operation now, that is a school at each out-station. I hope a portion of your fund will be retained, for the same object, next winter. These schools are every way most useful.

A few extracts from the journal of MICHAEL WALSH will illustrate many of the previous remarks. His station, Athlone, in the very heart of Ireland, is neither one of the most enlightened nor most favoured. But even here there is a spirit of

INQUIRY FOR THE BIBLE.

About the beginning of last month a Romanist obtained a bible from me. Two more have come for the same purpose this week. I am glad to say that some attend Mr. W.'s preaching, and as the nights are long, they come to my house for instruction. All persons of this description wish for the bible.

A BLASPHEMER SILENCED.

Last week I visited the barracks. By the fire sat an old man, to whom I offered tracts. He swore much; and said such stuff should be pitched to perdition. I asked him whether he believed in the existence of the God in whose name he had been swearing. He said, "No." "Then why swear in the name of a being whose existence you deny?" He was silent. The soldiers, in general, are very willing to receive tracts, and when I get an opportunity of speaking to them, are very attentive.

Mr. BATES has been following up the efforts of which so interesting an account was given last month. His sphere of usefulness widens, and the prospect of success grows brighter.

THE VISIT REPEATED.

During the past month our congregation at Banbridge have been as usual. As regard Moneyslane I have been going again, and the congregation was good. The day was exceedingly wet, and night also; yet I had the largest number that ever attended. The barn was filled, and it was with difficulty that I could stand amongst them. One person fainted, and was carried out; but nothing of an unpleasant nature occurred. The people all stood again as we had no seats. The people told me that they had made arrangement for me to preach in another part of the country, where they had got a larger barn, next month; and they wanted to hear the same sermon again that I preached in January. I told them about my journey, and assured them that if spared I would speedily visit them after my return. I have distributed about 1000 tracts among them these three visits, which are doing good. A few thoughtful persons are reading their bibles with attention and prayer; the clergymen of all sects seem to have new life, and are active in visiting the people, and making opposition, while a general spirit of inquiry has been awakened among the people in general.

A GOOD ACCOUNT.

I finished the course of lectures on the Deity of Christ (nine in number) last sabbath evening. A considerable number of the Socinians attended throughout. The interest, I think, was kept up till the last; for our place was crowded to excess, lobby and all, last Sunday night. Oh that the Lord may command his blessing, for there is little vital religion in this part of Ireland!

The poor people who come in with their turf from Moneyslane, where I have been visiting a few times, say, that the people are all alive, and are beginning to read their bibles on the subject of baptism, and religion too. A gentleman from this town was up there last week, and he says, "The country is all in a blaze." I trust that the Lord will bless these efforts also, for the promotion of his own glory.

THE NEW MEETING-HOUSE.

As regards the meeting-house, we are getting on. Some give more than I thought they would, and others give less; but upon the whole I see no reason to complain. We only think of getting what we can from the church now, and after a while try some of the people around. I suppose that I shall want to beg about £450, or thereabouts.

WHERE ARE THE FUNDS TO BE GOT?

When convenient, after the Committee meeting, please write.—Whether I am to try and get this up in England, or in America. It is time to be moving. For many months

I have thought about America, on account of the depression at home; but I hope the Lord will show us the right path.

The following observations in ENEAS M'DONNELL's journal are striking, because they prove that superstition is most rife where no scriptural knowledge exists, and that it gives way when the bible is read.

THE TRUE INFLUENCE OF POPERY.

I have observed in my district, that none are so careless of salvation, as the most ignorant and untaught. They, in particular, rest their entire dependence on the forgiveness of the priest, and the anointing when dying. On the contrary, those who can read a little, will not resist the truth, when a passage is pointed out to them from the bible.

A TELLING INSTANCE.

I read, the other day, for a man and his wife, named K—, the 19th of Acts, to show the folly of trusting in idols; and to confirm the statement referred to the 115th Psalm. The man said, "If I am to believe the bible, I cannot believe the priest, when he tells me that he consecrates the wafer into the body and blood, soul and divinity, of Jesus Christ. There must be something wrong, either in the bible or the priest." "And I have remarked," said he, "that for these thirty years, the clergy have been speaking about the false doctrines of the bible; and yet I never knew any one of them give us the true bible, or any reason why they did not."

IGNORANCE GETS ANGRY.

"So then, Brian," said the wife, "you are going to give heed to the preacher's books, after all. I knew when you denied the bible to the priest, there was something wrong. I'll certainly tell the priest as soon as I see him." "Whatever you tell him," said Brian, "I will not part with my bible for him, or any other man, until he gives me one in the place of it." I reconciled the poor ignorant woman to her husband's notions before I left. But the controversy was somewhat sharp.

The following extracts from RICHARD MOORE's journal, will illustrate many points. Short as they may be, their brevity will be no objection, since information is what we are anxious to afford, and that can be often communicated in a few words.

BIBLE INQUIRY.

It is delightful to know that there is in many souls a thirst for the water of life. A

short time ago, you (i.e. his 'superintendent) gave me six bibles. But what are they to supply all that are craving? Many applications have been made these few days past.

A SIGN FOR GOOD.

Romanists are daily pressing on me to recommend them to your notice for admittance into communion. They require teaching; and that cannot be given in a day. I trust the Lord has begun a good work in their souls.

A YOUNG READER.

In P. D.'s house, where I had read the Scriptures, he told me the testament which I gave him some years ago, was still safe as when it was first given. "And," said he, "my little daughter is every night reading to the family, and to others who may come in. Nor will I bring up my children as my parents brought up me." After she read, he often asked how they liked the reading. They wanted to know where I got such a glorious book. I told them from you, a few years ago. "Oh!" said one, "I could not like anything which came out of the hands of the preachers." "But," said another, "they are the true people of God. See how they kept us alive this year. Would not thousands of us be rotten in the clay by this time, if they had withheld their hand?" "Yes," replied another, "they opened both their purses and their hands, and supplied our needs."

Mr. M'ADAM, in his report for January, refers to the same state of feeling described in the latter part of the previous extract. It is pleasing to note the signs of good feeling, and the tokens of a sanctified result of the late calamity, even though they be somewhat rare.

A CHANGE FOR THE BETTER.

As for the papists, who heretofore despised and contemned the Holy Scriptures, they will come and hear them read and explained. Their prejudice and bigotry are fast giving way. They are lifting up their voice like a trumpet against the tyranny of their priests. The Romanist chapel near my house is nearly empty. The people from the priests' door are coming to hear the gospel.

ANOTHER EXAMPLE.

Since the rations have been introduced into the schools, (writes ENEAS M'DONNELL,) the attendance has been very regular. It is no fault of the children if they are not instructed; but their teacher will be to blame. I have had four gentlemen and a lady visiting the school this month. They each heard the children read, examined them, and were highly pleased with their replies.

The priest has been trying to empty the schools, by setting up two stations near us, and refusing absolution, unless the parents would remove the children. But it won't do.

Our little prayer meeting is well attended, much better than heretofore. At our last meeting we had twelve Romanists. The people are throwing aside their prejudice by degrees; and I trust many of the rising generation will become obedient to the faith once delivered to the saints.

It has sometimes been hinted that the reports of our agents are somewhat coloured, and that large allowance must be made for the statements of warm-hearted and sanguine men. We confess

that, to our minds, the reports seem moderate, rather than otherwise. We subjoin a few remarks from JOHN MONAGHAN'S January letter which will fully sustain these remarks.

We have good reason to hope that the Lord is following his own word with a present blessing. And although we have not "a nation born in a day," or great multitudes suddenly turned from darkness to light, yet we have many instances of good being done. The people are daily starting out from their priest-ridden state of ignorance, and manifesting an increased willingness to hear God's holy word. Religious views and anxious inquiries are increasing.

POSTSCRIPT.

It is with very great concern that we have to announce the resignation of the Treasurer. Circumstances have rendered it necessary, and the Committee have felt it to be their duty to accept it. This is not the place to explain those circumstances; but none can know them without feelings of deep regret both for their occurrence, and the consequences flowing from them. For the present, therefore, all remittances should be made to the Secretary.

It will be seen from Mr. Bates's correspondence, this month, that the friends at Banbridge have resolved on building a place of worship. The ground is purchased, subscriptions are promised; only £450 is required to complete the whole. He has wished either to come to England to raise this sum, or visit America for this purpose. The state of trade, and the large demands made upon this country for Ireland, seemed to render the former plan objectionable. The American churches have manifested a deep interest in Ireland, and it appeared likely that so judicious a representative of the Society as Mr. Bates, and one who has so long laboured in Ireland, would be cordially received there by the denomination generally.

Accordingly, the Committee resolved to commend Mr. Bates to the sympathy and benevolence of the American brethren. We earnestly entreat on his behalf the prayers of our friends, and the blessing of God. He will sail, probably, in about three weeks. His place will not be neglected during his absence; Mr. Alexander Hamilton, now assisting Mr. Mulhern in the Conlig district, will go to Banbridge to take the oversight of the church until Mr. Bates's return. May his journey be safe, pleasant, and prosperous.

N.B. Contributions in our next.—We entreat our friends to remember the accounts close on the 31st March. All sums, in order to appear in the Report, should be in hand on or before that time.

Subscriptions and Donations thankfully received by the Rev. J. ANGUS, and by the Secretary, Mr. FREDERICK TRESTRAIL, at the Mission House, Moorgate Street; and by the pastors of the churches throughout the Kingdom.

COLLECTOR FOR LONDON, REV. C. WOOLLACOTT,
31, GLOUCESTER STREET, QUEEN'S SQUARE.